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CONTENTS

Preface	
The Prospects of Theism in Upper India	1
Divine Personality	15
The New Phœnix Dispensation Interpreted	19
Quarrelsome Reformers	27
The Religious Future of Kumaun	35
Progress of Theism in England	43
The Spirit Land	52
An English Vacation	56
Dr. Truinpp on the life of Nanak	83
Passages from the Adi Granth	93
Notes	99
The Secretary, B. S. of India	114
	126

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P R E F A C E.

THE Editor has to make a very sincere apology to the public for the late appearance of the last two numbers of the *Theistic Review*. Continued and distressing illness is one of the causes of delay. As the Editor himself has to write almost the whole of the *Review* he was incapacitated for a long time to go through the necessary amount of work. Besides the pecuniary position of the *Review* has been anything but a satisfactory one. A purely religious periodical does not seem to be a want among the general public of India at the present moment. Hence the patronage expected has not been extended to the *Theistic Quarterly Review*. The Editor therefore has no other choice than to bring out together the two arrear numbers for August and October of the last year, and cease to receive any subscriptions for the year that has begun. But though the somewhat ambitious project of a *Theistic Quarterly Review* is for the present suspended, the old *Theistic Annual* will continue to appear as usual. This publication, started ten years ago, was subsequently developed into a quarterly edition, and now that this latter development is abandoned, we revert to our original plan of issuing a *Theistic Annual* at the beginning of each year. We do not say that we altogether give up the idea of reviving the project of a quarterly publication. But we think it is impossible for one person to carry it on for the present, without adequate literary help and public support. Our heartfelt gratitude is however due to the theistic friends, and especially to Dr. A. D. Tyssen of London, for the literary assistance we have from time to time received. To those of our subscribers who have patronized the *Theistic Quarterly Review* we have to make the request that they will continue to extend their patronage to their old acquaintance the *Theistic Annual* which for a time received an expansion, perhaps somewhat premature, and which henceforward resumes its original form and functions. As the publication of the last two numbers of the *Review* takes place so late as January, they will serve as the *Annual* for the present year, and there will not be a separate publication of the latter for the year 1881.

THE PROSPECTS OF THEISM IN UPPER INDIA.

The proposition, perhaps, scarcely admits of a controversy that before an individual or a community is capable of receiving new truths, a certain amount of preliminary mental preparation is essential. The minds of people as unquestionably represent the culture of the past as they reflect the progress of the present. There is, on the one hand, an historical continuity which cannot be easily disturbed; and, on the other, a contemporaneous living force, which it is difficult to ignore. Modern philosophers affirm that men of one generation are merely the product of generations which have gone by. Without, however, accepting the psychological accuracy of the opinion, we can safely affirm that the influences, associations, and surroundings of an age are, to a considerable extent, the products of its antecedent conditions, and there is, thus, a sort of natural affinity between one age and another, which irresistably draws the one towards the other in an invisible but real union. True, the transmitted force is modified and even rendered partially inoperative by the action of the living force; but it is not without a deadly struggle between the ponderous elements of conservatism and the fiery impulses of progress that the latter can assert a mastery over the former. The laws of eternal progress are inviolable, and no one can suppress them; but they are not capricious and can only extend their domain by an intelligent and beneficent method—a method which would reveal the intelligence and beneficence of their Divine Author himself. It is for these reasons that we find the revelation of a great truth to the world, is preceded by a long, laborious, and painful course of national training. The national mind advances by gradual progression and established rules of developement to higher and higher stages, and not till it arrives at a definite point that the reception of new truths

or the acceptance of new ideas, adapted to its state, is favored by it. The forces which impel this progression and development are numerous and to the extent they are made to converged on the real needs and aspirations of a nation, they accelerate its progress. The laws and forces of which we speak are not the products of human intellect; they cannot be discovered by deep study or laborious research; they are not shaped or modified by the will of man; but they are the methods of God's action and providence which are conceived and realized in the mental and moral consciousness of humanity. And to the fact of this consciousness the teachings and lives of great men in all ages and among all nations bear of all others the most explicit and emphatic testimony. Entertaining these views of national progress and the directions to which it is subject, we proceed to consider whether or no the people of Upper India have so far advanced as to justify the hope that the simple but deep truths of Theism will find acceptance with them.

The general mental and moral conditions of the Hindustanis is, probably, neither much lower, nor, certainly, higher than that of the people of other provinces; but their part of the country was once the scene of all the noble, manly, and heroic achievements of which the Hindu race can be proud. Of religion, philosophy, literature, art, politics and war Hindustan proper was at one time the renowned seat. There is nothing glorious in Hinduism nor honorable in Hindu life which was not exemplified in the early history of the place. But it was in the pre-historic age that Hindustanis were eminent for valour and learning. A succession of political revolutions has gradually displaced them from the exalted position which they once occupied in the estimation of the nation at large, and they now resemble those descendants of poor aristocratic families, who have simply the deportment, but neither the virtues nor the wealth of their ancestors. The principle of hereditary transmission of genius has in their case, at least, lost its vitality in the abyss of time. Yet the temper of the

people has retained to some extent the influence of the past. Of all the races in India the Hindustanis are, next to the Madrasis, the most conservative in their religious and social life. The organizations of caste still maintain the coherence and solemnity which they did centuries ago; the social customs and ceremonies instituted in times immemorial are still observed with a rigidity which neither age nor revolutions have been able completely to slacken; and even the material and mechanical comforts and appliances of life have undergone not the slightest change. The minds of the people have, thus, become essentially archaic; their intellectual life is the cold reproduction of the lifeless teachings of their elders, and their religion and morality are the automatic representations of a stereotyped code. In short the national life in all its departments is ebbing away. All this stagnation has, however, made the people steady, patient, and reliable. In stamina and force of character few races in India can excel them; but these are the universal redeeming features of conservatism.

A people so immobile, so unsusceptible, and so paralysed, cannot, in the very nature of things, be awakened to a sense of its duties and responsibilities, so easily as one would wish; but they cannot sleep long in the bed of easy, smooth, and comfortable conservatism. The physical, intellectual, and political forces now at work around them must make themselves felt. The arts of civilized government and the influences of a superior civilization must move them. True, the present rule is not so demonstrative and despotic as that of the Mahomedans, but its moral force is admittedly ten times more powerful than that which preceded it; and it is precisely the peaceful and progressive character of British rule which renders it the most telling upon the national mind, and insinuates itself into the inmost recesses of the national heart. By far the most potent engine of this moral conquest is education. Its effects have been felt in Bengal and Bombay, and to some extent, in the Panjab; but Upper India has had as yet only a superficial influence of education. Of the seventy-six and a

half millions of Hindus in Upper India, only 3,20,712 male adults could read or write or were under instruction at the time the last census was taken, in 1872, or 4·6 per cent. ; 85,969 young men above the age of 12 or 3·6 per cent. were attending schools ; and 62,567 boys below the age of 12 or 1·3 per cent. were being taught. The percentages of men who could read or write among the Mahomedans were still smaller, they being 4·5 for male adults exceeding 20 years, 3·0 for boys above, and 1·3 below the age of 12. In the long list of University Graduates we can only trace 13 Masters of Art and 58 Bachelors of Art, who have received these academic distinctions among the Hindustani students of North-Western Provinces and Oudh. Of course we do not take into account Sanskrit and Persian scholars, of whom there are many distinguished men in Upper India, because these languages are not progressive, if not actually dead, and because the spirit which they conserve is not, at least, a recognized factor in the social and moral advancement of the people. So far, therefore, as English education is concerned the people of Upper India are still much backward, and those who have received its blessing have not yet imbibed the higher notions and ideas of life and its purposes, with which English philosophy and literature are so replete. Some of them, indeed, show a commendable acquaintance with the English language, but very few have been able to enter into its spirit or to assimilate its high standard of ethics. Such being the condition of the educated classes, the general ignorance, superstitions, and prejudices of the people are not a matter of surprise.

But it might be asked why we attach so much importance to education in considering the prospects of theism among a people. Education such as has hitherto been imparted in the Schools and Colleges of this country is certainly not calculated to foster that spirit of enquiry after truth and to create that hunger and thirst after salvation without which the need of a religion is not felt. The spiritual and moral claims of theism upon the acceptance of a man cannot be advanced by educa-

tion in the popular sense of the word, but its theology and philosophy cannot be comprehended without some culture of the intellect. Moreover, its simple, pure, and elevated conceptions of the Divine Person; its denial of incarnation, hero-worship, book-revelation, and other grosser ideas of faith; and, above all, its harmony with the dispensations and prophets of other ages and nations,—not to speak of its agreement with science and philosophy,—cannot be realized by any person without some knowledge of these subjects. The Hindoos will readily assent to the spirit of theistic devotion and worship, to the cardinal principles of morality, and to the hopes and aspirations of an immortal life, inculcated by theism. The touching simplicity and sweetness of Theistic service are sure to draw the hearts of men and women towards it. But its theology and philosophy, and its principles of social equality and progress will not perhaps be so readily accepted. The popular mind, true to its past culture, seeks for something mysterious and supernatural in religion; and cannot understand the method and sequence or law of its symmetrical operations. The exegesis of theism, its first principles and its doctrines, cannot, indeed, be expected to be grasped by uneducated men; in fact, comparatively very few professed Brahmins have accurate conceptions of the philosophy of their religion. But this is not a matter of surprise. The doctrinal purity of every religion in the world is only maintained by the educated few among its followers, but the piety and morality of it are honored and practised by all classes of its votaries, notably perhaps by the unlettered.

Theology and philosophy do not, however, represent all the phases of religion. To the intellectual they may be all important, but to the untutored, unsophistical, but sincere and earnest souls they are quite uninteresting. The deep impulses and longings of the human heart for purity and peace, hope and joy, cannot be satisfied by the dry husks of polemics. The human soul needs a resting place in the midst of the cares, anxieties, trials, and miseries of life. It requires strength to

overcome temptation, and to conquer sin. To *all* men, therefore, the spiritual and moral aspects of religion are indispensable, but to a *few* only its philosophy. Were it otherwise, no religion could have been believed in and followed by the unlettered masses of mankind. Faith, hope and charity are subjects of common aspiration; and trust, resignation, righteousness and meekness can be cultivated by the least among mankind. Erudition, scholarship and other mental accomplishments are certainly necessary to unravel the intricacies of theology, the subtleties of philosophy and the complexities of metaphysics; but to acquire the love of God and the love of man, to attain to the blessed state of sanctification of the mind, heart and will, to understand the deep and solemn relations between human and Divine Soul, and to apprehend the destiny of life, and above all the mystery of death, the faint and flickering light of human intellect and reason is altogether insufficient. These sublime realities are only revealed to the eye of faith by the holy spirit of God; and to the ignorant, the poor, and the lowly, this revelation is communicated in as full a measure as to any other man. In the plenitude of His love, wisdom and providence, God Almighty vouchsafes this saving revelation to all His children, not in recognition of their individual merit or position, but because He wills to do so for the eternal good of the world. Thus he who sincerely and earnestly seeks this revelation in prayer gets it. This gift is the blessed heritage of every man and woman, be he or she educated or uneducated, rich or poor, high or low. Theism more than any other religion in the world teaches this truth with a force and directness which constitutes its distinguishing feature; and herein lies the explanation that though its theology and doctrines are highly philosophical and scientific, its spirituality and morality are subjects of universal culture. And so perhaps it is the case, to a great extent, with all systems of faith in the world.

The question for consideration, then, is how far the temper and character of the people of Upper India are adapted to the

acceptance of the essential principles of theism, and if there are any obstacles in its way. By far the vast majority of the people are Hindus and we shall deal with them. The genius of Hinduism is pre-eminently spiritual, but its conceptions are undoubtedly on the one hand pantheistic and on the other anthropomorphic. Whatever might have been the character of the faith which people in the Vedic period believed in, the present theory of Hindu religion oscillates between pantheism and incarnation. The learned Hindus,—the pundits and professors of the national faith—are mostly pantheists; and the others are believers in Avatars. The institution of caste has, further, an absolute and firm hold upon the people. The devotional exercises and practical morality of the Theists, as we have already observed, will be honored and appreciated by the Hindustanis, and that this should be done is a matter which is established by historical precedents. The temper of the people is religious. Notwithstanding differences of opinion they honor saints and good men of all religions. A Mahomedan fakeer would be as much respected for his piety and holiness, as a Hindu Sanyasi. The people are susceptible of religious influences. Wherever words of faith and purity are preached they hear them with devout attention, and are often moved by them. The Hindus, no doubt, recognize, if they cannot always imitate, moral excellence. Thus in temper and character the Hindus cannot be opposed to the devotion and ethics of the Theistic church. And theism being many-sided, its particular aspect will be appreciated by each of the grand sects of Hinduism—the Shaivas, Shaktas, and Vaishnavas, for it combines the essential principles of these into its faith. Again, in practical benevolence all are agreed. What, then, are the apparent difficulties in the way of the propagation of theism in Upper India? The pantheism of the learned, the belief in incarnation among the masses, and the caste system of the entire people.

Upper India has been the theatre of many a religious revival for the last seven centuries. The great schismatic move-

ment against Vaisnavism was undoubtedly the one inaugurated by Ramannuj in the year 1150 A.D. His great disciple Ramanand appeared on the stage with greater energy than his teacher in the year 1350. Then followed a host of religious reformers among whom Kabir, the weaver, Asanand, Raddass the Chamar, Sena the barber, Dhuma, the Jat, Pipa, the Rajput, also the poets Sundass and Tulsidass, were more or less distinguished. The most remarkable among these was Kabir who was born in Oudh in 1470 and preached with enthusiasm and success against caste and idolatry. The Sadhs and Sadhus, who like the Nanakpanthis and Kabirpanthis, hold unitarian doctrines, formed a sect of advanced Hindus, under the leader Birbhan about the year 1658 A.D. They possess an excellent code of ethics, and number, in the province of Oudh alone, no less than ten thousand souls. Then there are the Satnamis who started with a belief in the unity of the Godhead, but now admit the incarnation of God. The influence of all these religious reforms was no doubt to purify the grosser conceptions of religion entertained by the generality of Hindus and to elevate to a certain extent their morals; but it is a curious fact that gradually these sects are gravitating towards that massive system of faith, to protest against which, in one form or other, they were called into existence. The faith of these sects has now been separated from their practice, which last, so far as ordinary followers (*Grihasts*) are concerned, is now regulated by the parent religion. The ascetics among these sects, those who have renounced the world and are generally leading the life of mendicants, of course, abjure orthodox Hindu ceremonies and customs; but they form a class among themselves, and do not influence the belief and acts of the laity. There is no doubt the gigantic system of caste and its widespread ramifications, coupled with the facts that the aims of the reform parties were not sufficiently far-reaching, have destroyed the individuality of these sects. Their fate, however, is a serious problem for the solution of all earnest reformers, and is a fact which should be noted by those who would di-

vest Theism of its catholic character, and would, in order to make it acceptable to the Hindus, mutilate, Hinduize it.

But theism has no reason to despair. Its principles and teachings are too catholic and distinctive to admit of its absorption into Hinduism. Its uncompromising character is unmistakable. Its sympathies lie not exclusively either with the Hindus, the Mahomedans, the Budhists, or the Christians. It is hostile to none. It honors the prophets and accepts the truth of every religion, and includes them in its own universal dispensation. It beholds each system of faith in the world as a link in the chain of Divine Providence, and, therefore, an indispensable part in the plan of human redemption. In short it occupies such an unsectarian position among the various religions that its very universality is the strongest lever for drawing all other systems towards it. With all that is traditional, local and accidental in other religions, it may not agree, but their *essence* will be found in it. There will be thus no system or sect which can reasonably draw away from Theism, for its highest truths will be found conserved in it.

Let us however consider whether or no the difficulties in the way of propagating Theism alluded to above, *viz.*, Pantheism, Incarnation, and Caste are such as cannot be overcome. Pantheism is not so much an article of faith as a watchword of theological contention with the learned Hindus. The theological sequence of its teaching is a sort of spiritual and ethical nihilism, and its spirit is opposed to the practical faith and lives of the people. Its influence on the popular religion is more of a negative than positive character, and it finds, therefore, no recognized place in the Hindu creed. To some extent, however, pantheism accounts for the religious scepticism of those who are versed in the literature of the Vedas, and in the doctrines of some schools of Hindu philosophy. But these men bear almost an infinitesimal proportion to the mass of the people. The rationalistic teachings of these men are scarcely accepted, and their presence cannot, certainly,

be an obstacle to the propagation of a faith, which appeals to the souls and hearts of men and suggests experiments in life to test its varieties. Moreover, the pantheists themselves while holding adverse opinions, conform to the practices and rites of the national religion; and thus their subtle and metaphysical disquisitions do not create the slightest influence on the practical life of the Hindus. The truth is, an intellectual creed cannot supply the needs of the human soul, and it must naturally turn to something which can. Next comes the belief in the incarnation of God. Paradoxical as it may seem, the Hindu idea of incarnation does not preclude the possibility of the Supreme God being realized in truth and spirit. The worship of incarnations of the Divine Person is according to Hindu belief, a preparatory step towards the realization of the Great Spirit. It is a means to an end, but not the end itself. The necessity of this worship is sought to be established by the assertion that the ignorant and the unregenerate cannot comprehend the Great God, without devotion (*Sadhun*) which must be graduated according to the mental state of each person. The worship of the visible representations of the various incarnations of God, which comprise the Hindu pantheon, is considered by the orthodox as indispensable aids to the human mind in comprehending and realizing the reality of the invisible Supreme Deity. They hold that by this process the mind is purified and disciplined, and ultimately becomes capable of apprehending the *Paramatman*. To attain to the knowledge of God, *Brahmagyan*, is the destiny of every soul, but so long as that soul does not curb its passions, and by worship, ceremonies, and sacrificial rites prepare itself for higher forms of devotion, it cannot be successful. Thus not only faith in *Para Brahma* is cherished, but its attainment is considered as the highest destiny of man. The teachings of modern theism in this respect cannot, therefore, be considered as hostile to the highest spirit of Hinduism. The difference between the orthodox Hindu and the Theist is essentially in the method, and not the highest object of faith. In numerous instances we have wit-

nessed the most orthodox Hindus devoutly joining the services and *Saṅkīrtans* of the Brahmo Somaj. In fact no religious man of any country can find anything objectionable in these services. The adoration, meditation, and exposition of God and His attributes and the offering of prayers, in truth and spirit, must be acceptable to all but fanatics and sceptics. The last point to discuss in connection with the apparent difficulties in the dissemination of theism in Upper India is the caste system. There is no disguising the fact that in dealing with this question the Brahmo Somaj is most uncompromising; it does not tolerate any invidious distinction of birth or profession; and far less encourages the social and moral evils of which the present caste system is the prolific source. But it is only reasonable to suppose that in the present state of its history, the Brahmo Somaj cannot feel itself competent to decide on the merits of caste as a social institution. That some sort of distinction between the various grades in the social order has always existed in the world admits of no doubt; and that the wealth, culture, and personal merit—and may be distinguished lineage—of a member of society will always determine his position, seems equally certain. As a religious body the Brahmo Somaj cannot, of course, countenance the Hindu caste system, which regulates the place of men according to the heridity of profession, without any regard to personal fitness; condemns a man to perpetual degradation in society because the accident of birth has placed him in that condition; accords the respect, justly due to the father, to the son who does not deserve it and thus discourages true merit and virtue; and, above all, paralyses the natural growth of mental and moral faculties of men by artificial and forced adoption of callings and pursuits ill-adapted to them. But as a social organization the Brahmo Somaj has not yet declared a definite policy in the matter of caste, beyond that it acknowledges none. In what form the different gradations of society will exist in the Brahmo Somaj it is difficult to predict just at present; but its present social polity is radically opposed to the popular concep-

tions of caste. But Hindu caste is an elastic institution ; its chief binding forces now seem to be the prohibition of marriages between people of different castes, and the abstention from food prepared by men of other castes. Many heretical sects who at one time destroyed the integrity of the system now form a part of it. With judicious toleration therefore in these matters, the Brahmo Somaj by its intrinsic spiritual and moral force can draw into its fold even orthodox Hindus. Once the hearts of men are converted to faith, their assent to social principles and practices which are the logical outcome of that faith—will be gradually gained.

The prospects of theism are, at any rate, not so cheerless as appearances would lead one to suppose. While on the one hand a new religion would find obstacles offered by the old traditions, ideas, and practices of the people to whom it is preached, on the other, it would evoke discussion and enquiry after truth, create healthy struggle between the old and the new, and cause a revival of dormant faith and feeling. The indifference of the people would be soon followed by their interest. Opposition would succumb to enthusiasm. And the conquest of truth would be finally assured. There is no doubt that truth has its own irresistible force of attraction. But it is not so successful in its mission as when it is presented in acceptable and congenial methods, and by agents who can bear in their lives unquestionable testimony of its worth. The problem as to the form in which theism should be presented to the Hindustanis is not easy of solution. The form with which the national mind has been familiarized for centuries is not unobjectionable ; on the contrary, it is associated with such ideas as are repugnant to the true spirit and genius of theism. But that form has its redeeming features, and its acknowledged excellence in some respects. Hinduism contains in its spiritual and ethical aspects two important elements, that of devotion and charity. The devotion includes adoration and meditation of the object of worship, but prayer in the true sense of the word does not find a place in the daily Puja

of the Hindu. Prayer for material blessings, such as wealth, honor, and health are offered. The purest form of prayer is, perhaps, the one contained in the *Gaitri*, but it can be only used by the Brahmins. The *Shaivas* and *Saktas* evince a great lack of devotional culture; the devotees among them observe scrupulously the ceremonial parts of their respective creeds, and attach just importance to the virtue of self-conquest—the subjection of animalism and passions. In devotional fervour, religious enthusiasm, meekness and humility, if not in moral purity, the *Vaishnavas* are most prominent. In short, the first two sects practice the knowledge, and the last the love of God. The former consider *Gyan* and the latter *Bhakti* as the great object of life to attain. Happily the advanced theism of India harmonises these two aspects of religion in its teachings, and thus meets the aspirations of both sects. Practical benevolence is the characteristic of the Hindus, and is confined to no particular sect. And theism inculcates the highest form of humanitarianism. In charity they are, therefore, of one mind. Experience has conclusively shown that all devout Hindus appreciate and admire the devotion and philanthropy of the Brahmo Somaj. Hundreds and thousands who hear the solemn and sweet services of the Somaj are greatly edified, touched, and moved. The particular modes of spiritual culture (*Sadhan*) adopted by the advanced Brahmos elicit the lively approval of Hindus. There is thus an agreement between the Hindus and Brahmos in more than one essential point of faith and practice. Nor can the Mahomedans withhold their assent from some aspects of Brahmic theology and faith. The presentation of theism, therefore, in its present developed form, cannot be unacceptable to the people. Such differences in matters of secondary importance as exist are reconcilable in time. As to the agencies necessary for the propagation of theism, men of sound piety, high moral character, and deep and earnest solicitude for the regeneration of the people, are alone competent for the successful carrying out of this sacred mission. They must be ever

ready to obey the calls of humanity. A general knowledge of the scriptures of the country, and a tolerable acquaintance with the language of the people would be also necessary. But where can such men be found? The Missionaries of the Brahmo Somaj can alone supply them from their body. It is they who have devoted their lives to the practice of the faith they profess, and they are, therefore, presumably the most fitted for the work. But, unfortunately their time and energies are far too exclusively devoted to Bengal. True, they pay occasionally flying visits to Upper India, but they must make it their land of adoption, and cast in their lot with the people if they wish to serve and elevate them. They answer, it may be said without exaggeration, to some extent, the ideal of a natural preacher. Unworldly and poor, they have adopted religion as the vocation of their lives. Such examples would, in the hands of God, be powerful engines of conversion. The prospects are hopeful and the field is wide, but the laborers are few. May the Lord raise and increase them.

H. C. S.

DIVINE PERSONALITY.

A chief doctrine of the Brahmo Somaj in these days is the personality of God. Faith in this doctrine necessitates a radical change in life and conduct, and in the view and reception of truth. Most persons believe God to be a personal being, and still cannot think that He has anything to do with the mean and small details of a religious body, and far less with those of an individual man's life. One may not feel unwilling to believe that the Divine Being is, that He lives, loves, has a will, has a character ; but where He lives, how He lives, loves, and wills, whether He lives in every object we see, in everything that happens, regulates the thought, life, and doctrine of a small religious denomination like the Brahmo Somaj, shapes and presides over its transactions, principles, teachings, services, takes charge of each of its members in all the various minutie of his daily life, is more than what people care to think of. It is so very much against the spirit of the age, the usages of society, the practices of religious bodies, the precepts of churches, and the inclinations of the heart, that men do not venture to run into such a novel course of reflection, and dismiss the idea with a polite indifference, if not with a sceptical sneer. Yet the Brahmo Somaj has deliberately undertaken the somewhat serious responsibility of viewing the personality of the Divine Being as manifested in everything, every event, every truth, every transaction, every phase, impulse, development, and responsibility of the theistic church, and those who are called upon to serve it. A personal, living, active God, a Character, a Guide, a Guardian, a President, is believed to rule over the Brahmo Somaj, and hence it has never elected a formal president to guide its affairs. Such a bold and novel view of Providence may be a source of danger. It may lead to extravagances of speech, conception, and deed with which the history of religions is replete. And it will perhaps occur to some that such extravagances have already begun in the Brahmo Somaj. All profound reverence for the infinity and unchangeableness of Divine attributes and nature gives place to a

miserable caricature of human relations disguised and exaggerated by unmeaning phraseology. The conception of Divine presence and personality as familiarized in all the petty and undignified affairs of private life, the mean little quarrels of a denomination, and of individuals who have done anything but reached the stage of ideal progress, is apt to degenerate into a depth of blasphemy, and incurable profanity, from which the mind recoils with natural horror. And we believe this feeling lies at the root of the antagonism that has been shown by some friends against a number of our devotional utterances, doctrinal developments, and practical proceedings. We shall take up this point for consideration as we proceed. But one fact cannot be too well borne in mind by religious thinkers. Human religion has oscillated between two extremes of personal attitude towards the action of Divine personality. One of these is irreverence and cant, just referred to, and the other is a false, cold, distant reverence which discharges providence from the direction of all personal life, and relegates man's conduct to the rule of that carnality and worldliness, or at best to that cold conventional morality to be protected from which so many formal and sentimental prayers are daily offered. This evil, the magnitude of which cannot be too forcibly pointed out, is entirely lost sight of by the religious world. Hollow solemnities, esthetic forms, and sonorous phrases are prescribed to mark the attitude in which man should approach the footstool of the Eternal, postures and genuflexions are abundantly practised, the cathedral life of the devotee is imposing in the extreme, but the unapproachable Presence is locked up in the shrine when the worshipper retires to the daily avocations and trials of actual existence. The mind retains perhaps a faint aroma of the incense and glory shed around it in the temple, but has nothing but poor prudence, and withered conventionalism to keep it company in the heat and crowd of the world. The divine Personality is choked in doctrines and rituals, in choruses and solemnities, which are far removed and exceedingly unlike the vulgar and perplexing trifles of life. The ordinary half-hearted recognition of Divine personality, which interposes such an immense and insurmountable distance between a ruling Providence and man's actual life, is ineffectual to produce any real influence towards the formation of character. It is in fact covert unbelief in Providence. We gain

nothing by holding as an article of religious philosophy the doctrine of divine personality. And between the evil of profane familiarity with divine presence and providence on the one hand, and the evil of cold agnostic formalism in our relations with a living and present God on the other hand, we do not know which is most to condemn. From what has been said above some may be led to infer that we direct our strictures only to the *expressions* used towards the Supreme Being in worship and on other occasions. We mean to criticize the spirit, the attitude of the mind so to say. Devotional language forms the subject of criticism only as an index to the spirit. We can neither honor the Infinite by very elaborate and high-sounding phrases, nor need there be any fear of dishonoring him if we approach his unspeakable presence with such artless simple words, provided they be true, as form the heart's secret vernacular. On the contrary we feel that the ordinary use of correct esthetic phraseology, and theological platitudes which so seldom go to meet the real difficulties of sin and temptation, is much more truly offensive to the all-witnessing Majesty of Heaven than the homely language that flows from the heart outright, and is ignorant of the policies and properties of the world.

The language and expressions in which men set forth their convictions therefore do not make much difference. The spirit in which language is used is all in all. Mere thoughtfulness, however eccentric and unpalatable is easily tolerated, nay it gains the reputation of being original. Sentimentality, however unusual, obscure or striking, is also allowed, and would get praised as so much poetry, though much of the "poetry" is not understood. But directly you talk as one who has real faith in anything, you are set down to be a dangerous man, if not a madman. The world cannot bear that any man should learn directly from God—his purposes and will, and speak as one who has authority to speak. If you make the intellect your authority men do not find fault with you. If your imaginations and feelings be your authority, still men would not blame you, but on the contrary praise you, and accept your utterances with readiness. But as soon as you say that you have the voice and sanction of Providence in what you say, the whole world becomes your enemy, and you are denounced as a blasphemer and a peace-breaker. This has been so

always in the past, and this is just as much so in the present. The world can bear everything, even it can bear sin, but it cannot bear the language of genuine faith and inspiration. Men have preferred not to be atheists, but to believe in a God whom however they would keep at a safe distance, so that their plans and purposes as prescribed by self-interest, by the taste and education they have received from society and the schools of the world, may not be interrupted. For a long time the Brahmo Somaj conformed to this rule of religious respectability. But when faith in the dealings and counsel of a special Providence began to have firmer and deeper hold upon the hearts of Brahmo leaders, and they felt that both they and their movement were under the operation of a personal guidance from the spirit of God, the expressions of their belief and principle changed, and they began to use words and ideas that gave offence by the nearness they indicated of the human and the divine. Now this nearness is continually increasing, and has given birth to the doctrine of the New Dispensation which at present is the ruling principle of all that transpires in the Brahmo Somaj of India.

THE NEW PHRASE DISPENSATION INTERPRETED.

In all countries and among all nations, wherever there is civilization, and among whom religion has any life, there is at present a decided effort after some broader and more free religious culture. If want and effort mean a change, such change cannot be far distant. Convictions have enlarged and become liberated, ancient orthodoxies have been unhinged, theologies uprooted, defiances to traditional authority have been pronounced in the most unmistakeable manner. New and great aspirations have been awakened for a deeper union between the spirit of man and God, for a deeper insight into the nature, attributes, and relations of the two. The scientific affinities between man and the universe, between reason and faith, the moral relations of opinion and conduct, of private judgment and ecclesiastical authority, the unfitness of ideas and social arrangements, the growing taste and education of communities, have given rise to questions, whose importance cannot be overrated, but whose solution is as far as ever. There is an upheaving spirituality at the bottom of loose social organizations which does not find adequate outlet through the constituted channels of public opinion, there is a mighty craving for liberty which spends in impetuous and incessant protests against the old and established orders of intellectual, moral, and religious restraint. The revolutionary literature of the last quarter of a century undisguisedly attempts the overthrow of all trust and sanctity, and the establishment of a mindless soulless materialism that will leave man nothing higher than his animal nature. On the other hand the desperate struggles of religious men to revive the age of unreasoning faith, and exploded superstitions, promise to make religion the most retrograde and demoralizing pursuit of the present century. There is nothing certain, nothing stable, no true progress in anything, no real advance in thought, belief, or practice. Unquestionably something is wanted to set these angry conflicts at rest, or if rest is not possible, to indicate the way in which tempest-tossed humanity may proceed in some hope of a

harbour. Some reconciliation is inevitable, even if that be but very incomplete at present. Some revival of the old order but much higher reasonings of agreement and consistency between convictions and aspirations on the one hand; creeds, institutions, and scientific systems on the other, is indispensable. Some revival of the old relations between theology and philosophy, between ethics and spirituality, between social, secular, and ecclesiastical organizations, between faith, liberty, authority, science, between prophets and professors, is indispensable. Significantly enough every important religion points to such a revival at no distant time. The Christian Churches cannot for ever remain so disunited and dissimilar in tendency and aim as at present. A general influx of light and life must bring them together some day, swallow their minor differences, and unite them into a wider, all-embracing power that will really avail to introduce a higher and holier civilization into the world than is yet found. There is such profound vitality in Christianity still left, that it cannot but combine the warring elements that act in opposition under its general name and influence, and whatever form the combination may take, and whenever it may happen, it will surely be characterized by a broader humanity, a more catholic church-organization, a more refined spirituality, a purer and diviner reason, a higher and more catholic morality, and a deeper and more genuine faith than are yet manifested by Christians. Hinduism almost as plainly indicates an approaching revival in which the varied developments of Aryan spirituality in India, so seldom gathered in a large-hearted synthesis, and united into a general system, will present a type of religion suited to the growing education and national instincts of the people, and calculated to remove the idolatry and errors of which the land is full. The constantly increasing attention that is being paid to Buddhism in Europe and this country, and the increasing admiration with which the sublime morality, and marvellous humanity of Sakya Muni are regarded by unprejudiced men and influential reformers, also point to a sure revival of Buddhist principles and practices, if not Buddhist faith, at no distant day. Even Mahomedanism promises a reform and revival. The estimates of life and character of the Arabian prophet have begun to be modified considerably by enlightened Mahomedan scholars, and the impartial outside public. The principles of orthodox Mahomedanism will be surely recast as greater light of

knowledge and humanity is thrown on them by research and meditation, and the great spirit of the age which no religious community can avoid. We may expect to look for revived and refined Mohomedanism if only the leaders of the world's thought and piety will be more just, and take a more cordial interest in the Mahomedan races of the world. Nor are such indications of revival confined to religion only. We fervently believe that after the pendulum of sceptical and materialistic thought has swung to its utmost stretch of license, a reaction is sure to set in. Such reactions have been anything but unknown in the history of knowledge and thought. The present age will form no exception to other ages, and the laws of human progress must obey their unvarying order. After the rights of the physical world have been upheld and vindicated, the laws of the spirit shall assert themselves, and the cycles of the advancement of truth must once more bring in the age of spiritual reality and revival. And such a change, introduced not through bigots and sectaries, but through the agency of the pioneers of knowledge and philosophy shall conquer doubt and unbelief. Science shall subdue science, and philosophy shall subdue philosophy. The world is not unfamiliar with the sight of devout and reverent philosophers who by higher methods of observation, intellect, and research have dispelled the theories of the unfaithful apostles of false knowledge, men that in trying to be faithful to one department of creation, have been almost deliberately blind to what is deepest in human nature. Yes, science and philosophy are as much destined to revival and reformation, as any system of religion. And such a revival when it comes will only add ten-fold to the force and importance of other revivals whereof faint indications are found on every side. The sum of these revivals will constitute a nobler and more glorious age of progress than has yet been observed. This will be a new dispensation indeed, a veritable Kingdom of Heaven. But what power of human intellect and organization, what breadth of human excellence and philanthropy, whose genius, and what combination can anticipate and work out such an epoch of glory? What man, what community, nay even what nation can by thinking and human energy bring the universal exaltation of the soul, mind, and conscience? It is only the eternal and infinite purposes of an all-wise Providence, it is only the miracle-working arm of the Almighty that can produce such marvels,

The Brahmo Somaj of India in fervent and absolute faith in that Providence has hitherto laboured, and in full remembrance of its mission and responsibilities, devoutly believes that it stood before the throne of Everlasting Truth and received its share of that grand dispensation which shall in due time bring the reconciliation and revival of all dispensations of truth, in every department of human thought and faith, whenever and wherever given, and thus usher in the Kingdom of Heaven.

The religion of the Brahmo Somaj is called a *dispensation* because the Brahmos have not *made* their religion, it was dispensed to them by One who at once can understand human wants, and satisfy them from the fulness of his mercy and truth. The religion of the Brahmos has been revealed to them, has been given to them as healing medicines are given to the sick and dying, as needful and saving alms are given to the poor, and to the famished. It is dispensed out of the free bounties of Heaven according to the sufferings and sorrows of the land where we live. It is dispensed according to the needs and tendencies of the age in which our lots are cast. It is dispensed to us not through our intellect, not through our deliberations, not through our strength of motive or feeling, but in spite of all these things by God alone. It is given to the Brahmo Somaj at the rarest seasons of devotional activity, and spiritual depth, as a divine response to our heart-felt prayers amidst the utmost crises of danger, want, and unpopularity. It is a dispensation because the religion of the Brahmo Somaj is a revelation and not a theology. At different times different religions have arisen to influence the destinies of mankind. These sprang from small beginnings, and did not create many expectations at their rise, but Providence brought out mighty results from the deep principles which they involved. The Brahmo Somaj is such an institution. Few, who are outside, know the depth and strength of faith which the Brahmo Somaj has in its own mission. It is impossible for the great religious public of the world to trifle with it, and hostile critics, who may be numbered by hundreds, and whose ability and influence are not of a mean order, cannot dispose of it so easily as they wish. We who in some sense represent the Brahmo Somaj, cannot say that our history and our operations have been yet very magnificent, and that

our leaders, missionaries, and adherents are men of the very highest order : but we can say that in our history, from the very beginning, the hand of a special Providence has been clearly manifest, that our principles and our operations have influenced the country in which we live, and have elicited great response in other lands also, and that our leaders and missionaries have special and singular aptitude for the work they have undertaken. Nay more. We have not now a doubt in our minds that the religion of the Brahmo Samaj will be the religion of India, yea of the whole world, and that those who really care for God, for piety, for purity, for human brotherhood, for salvation, and for eternal life, will have, in one way or another, under one name or another, to accept the faith and the spirit that a merciful God is perpetually pouring into the constitution of our church. Far be it from us to boast or speak in self-laudation. We simply express the fulness of our faith. If we had been the authors of our own religion, if our church had been the result of the wisdom and deliberations of men, the achievement of the cleverest and the best in the land, we would have felt some fear and scruple about its destiny, about its future influence in the world ; but the ground on which we base our trust and hope is very different. Our church, humble as it is, has been founded and organized, maintained and kept alive by the living and eternal providence of God. We deserve no credit for its existence, for its success, for its influence, for the sympathy and honor with which it is treated by some of the greatest and best in all lands. Neither do we deserve any discredit for the singularities, accidents, and dangers that have befallen the Somaj at times. It is the doing of Him who at all times has done marvellous things to draw men's hearts to himself or his truth. We have seen his hand too often, and we have perceived his strong purposes too clearly not to bear witness to the great cause he has committed to our care. The religion of the Brahmo Somaj, though not yet complete, nay though yet at its very commencement, is a divine dispensation of truth, in the same sense as other great religions of the world have been. And it will be our endeavour to point out in a series of papers, some of the principles which go to make the holy dispensation now being matured in the Brahmo Somaj, about the ultimate destiny of which we cannot entertain a shadow of doubt. We deliberately and after long thought announce it as a Dispensation, as *The New Dispensation*,

sent in the fitness of time to regenerate India, and along with India the whole world. We don't hesitate to do this because we feel perfectly secure we are declaring the will and the purpose of the Almighty. Nor is *our* faith, however strong and clear it be, that is our only guarantee for making this declaration. We are prepared to give reasons for our faith. It is not true because *we believe* in it, but because *it is true* therefore do we believe in it. We believe in it because it removes our sins, wants, sufferings; because it has reconciled us to all other religious dispensations; because it is reviving in our church the primitive virtues of genuine faith and devotion; because science, philosophy, activity in the good of the world, are combined in it with personal sanctity, private self-sacrifice, and pious joy. If the declaration cannot recommend itself to the good and faithful by its own principles, and on its own merits, let it not be accepted. But if the New Dispensation of the Brahmo Somaj can show foundations that are independent of the mere faith and enthusiasm of its present adherents, let men pause and examine it, and if the Indwelling Spirit in these things influence their wills and understandings, let them accept and admit the divine claims of the simple theism which it proclaims. As for ourselves we only trust and pray that we may be enabled to set forth our experiences and convictions with adequate humility and firmness, that we may conceal nothing, exaggerate nothing, and without fear and presumption give such a plain honest statement as the great interests of divine truth demand from us. Faithful witnesses of the truth, honest believers in divine dealings, our simple duty is to try to interpret to the world such experiences and revelations as have been given to us regarding the religion of the Brahmo Somaj, the future religion of India, and of the world. So help us God.

A great deal of dissatisfaction is felt at the use of the phrase New Dispensation. Why the religion of the Brahmo Somaj should be called a Dispensation we have seen, but why should it be qualified as New? Brahmos have been often heard to say that their faith has come down from a remote antiquity. Its great recommendation is that it is not *new*. It is the most precious and ancient bequest made by uncounted generations to an age of unreason and unspirituality. To call it *new* is to take away from the religion of the Brahmo Somaj its chief and most popular virtue. If it is new

who has created it, when was it created, whom does it include, whom does it reject? Why should the phrase new dispensation be adopted when it is so misunderstood and so mystifying? Questions such as these, and many more, rise in the minds of not a few who on the whole are not disinclined to do justice to the leaders of the Brahmo Somaj of India. But such doubts, if not speedily removed, are likely to harden into real hostility to the present progress and future destiny of great movement, and lock the source of sympathies without which Brahmos cannot be bound into a growing brotherhood.

The religion of the Brahmo Somaj is called *new*, not because the truths which it embodies are new creations, and had never been before. Every truth is ancient, uncreate, and existed before Abraham was. At various times, and by various prophets has Eternal Truth sent glimpses of His nature and purposes to the world, and the great dispensations of religion bear testimony in the revelations of everlasting realities vouchsafed through them. Yet these realities have been always presented in new light, and new spirit. The bearings and relations of every great truth are incalculable and endless. They can be applied to infinite varieties of human condition and consciousness. They are ever old and ever new. Ever old in reference to the past, ever new in their application to the present and the eternal future. Man's faith breathed upon by the Holy Spirit flashes out with a new light and spirit amidst which the most ancient realities are revealed in meaning and relation hitherto unknown. Depths of life, spheres of activity and aspiration are discovered that open out new careers, and new epochs of progress. New vitality shoots out of the old eternal foundations of religion. And though the most ancient of all things, truth is born, revealed, and recognised anew. No other word, except the word new, can be used to express it. It is the law of development applied to spiritual things. Buddhism was but the development and revival of Hindu spirituality in a new spirit of ethical purity. Christianity was the development and revival of the highest form of Hebrew theism, in a new and hitherto unknown spirit of love and faith. Mahomedanism was a further development in an Arab and Ishmailite type of the religion of Abraham, in an uncompromising spirit of monotheistic strictness new and unknown before. It would be exceedingly difficult to

point out what was *new* in these religions when they were preached, yet they were most undeniably "new dispensations" in their origin and career. Similarly the Divine Spirit, ancient and eternal, He who is the Spirit of the age, the Lord of humanity, acting upon all the great religions of the world, upon all human needs, instincts, and aspirations, evolves an order of faith which breathes a new spirit into everything. And this faith is the Theism of the Brahmo Somaj. It brings before us new views of God's nature and attributes; new views of the soul's relations to him; new aspirations in the nature of man; new reconciliations of religious difficulties, and of the scriptures and prophets of all nations. These different principles we shall explain in subsequent papers.

QUARRELSOME REFORMERS.

[A SOCIAL SKETCH.]

At a two-storied lodging-house facing one of the two public squares which the Native town of Calcutta can boast of, you meet with a select company of young men. The room in which they meet shows no superfluous furniture. A striped white and blue *sutranchi*, marked with many-colored stains, chiefly ink, oil, and syrup, is spread on the floor. One or two round bolsters with long cloth covers, somewhat soiled, lazily pursed up at the ends, showing a good glimpse of the dingy red *Khurna* inside, are resting on the carpet pressed against the walls towards the corner. You find the shapely coconut shell on its brazen stand, a rather ricketty table at one end of the room which shows the inmates are of a literary turn of mind, and two chairs one of which is supposed to have a ratan bottom, and the other perfectly bottomless. The leading characteristic of the young men who have assembled at this place is that they talk ceaselessly, and all at the same time, and that the language in which they talk is one part Bengali and three parts English. They are differently dressed. One wears Chadney Chowk trousers, alpaca chapkan, and the brimless cap against which Government has hurled such a crushing resolution. Another has a choga, with no other head dress than his well-oiled hair, parted, as Mr. Lydgate would say, "atrociously from the forehead to the nape of his neck." The third wears a China coat, and ties his chudder in the shape of a smart pugree on his head, jauntily, and rather on one side. The fourth comes dressed as a Goanese waiter, (he is said to be a new arrival from England) in European coat and hat. The rest show various specimens of costume from the Turkish fez to the

Highland plaid. One or two have independent and national inclinations caring to put on nothing but their bold bare backs and unabashed faces, besides of-course the unavoidable *dhotie*. As the principal part of their conversation is English we may omit the Bengali admixture in it, and give it an entirely English garb.

These young gentlemen are all reformers, though of different schools, and with differing aims. Their general object is "the regeneration of India." They are all pledged to the cause of "the emancipation of Hindu women." Most of them have given oral lectures on "India, her past, present, and future," as well as on "Our duties and responsibilities as Aryans." The words "our Aryan forefathers," have the same effect upon them as the traditional red rag before the eye of John Bull, or the celebrated word Mesopotamia in the ear of the well-known elderly lady. They all belong to political associations. Four or five of them are pleaders. Two or three of them are Town Hall orators, one or two Editors, all of them are B.As, and all of them sturdy haters of the British rule.

The leader, whom we shall at present call Srimanto, is a thin intelligent looking man who is pestered with questions from all sides, and at last bursts out saying "well, my dear fellows, if you will talk one at a time, and keep to the subject I will try to resolve all your doubts, and we may then form some plan of united action."

"But how can we unite, and how can we act, we shall not unite or act," says a choleric looking man, "unless we have the satisfaction we want. Natives and Europeans must be just on the same level, Natives should have preference before Europeans in all appointments, Native harristers should be made High Court Judges without waiting to acquire any experience, because if they are to waste their time in earning experience, how on earth are they to earn their bread in the meantime? Native young men must be admitted into the Covenanted Civil Service without being made to undergo the trouble and

expense of residing and being educated in England. Is not their distinction in the universities of this country a sufficient test of their fitness for any responsibility and any work? English Officials are so haughty that it is difficult to approach them. I would like to see all our Judges and Magistrates Hindus. Why should we not have a Hindu Lieut. Governor?"

"Why indeed!" said one of the bare-bodied men. "I would serve a European master with tenfold more earnestness and zeal than I would serve one of my own people. I have served under both. I admit some European civilians and soldiers, civilians especially, are bad, very bad indeed, high-handed, hot-tempered, selfish, heartless, what not? Native masters are sometimes kind. But take a Hindu master, and an Englishman on the average, and the latter would be incomparably more just, generous, manly, appreciative, and altogether more reliable. No European has been, or can be such an enemy to us as a Native is to a Native. Whence do bad Europeans get their groundless information about our character except from our own people? What harm will a Native scruple to do to his countryman if he can thrive at the expense of the latter? Is there any public opinion among Hindus which can check the excesses of the rich, the oppressions of the powerful, the vices and nameless wickednesses of the prosperous libertine? We will perhaps say this is not so in Calcutta. But Calcutta is not Bengal, much less is it India. Even in Calcutta, do you know everything that takes place everywhere? Fancy our opulent Lotharios and titled libertines going to fill all the district Magistracies and High Court Judgeships, the petty tyrants of office-clerks becoming Government Secretaries, and Lieut. Governors! They are mischievous enough without power, with it they will be intolerable."

The meeting got infuriated at this speech. Many hissed, many spat, some clenched their fists, others clutched their sticks, others wiped their faces with their chapkans.

"Disgraceful!" Cried out the leader who always spoke very classical English, "such language in the mouth of a Hindu, and of a reformer is horrible. What, praise a foreigner, an usurper, a European, in disparagement of your own countrymen, your kith and kin, and denounce the descendants of Aryan forefathers!" Many showed very strong emotion (that is hiccupped and clapped) at the mention of the Aryan forefathers. "If these sentiments had been expressed in the *Englishman* or in the *Pioneer*, my honorable friends, I could have tolerated their iniquity. But the honorable gentleman who has had the courage, I might say the audacity, of expressing them, is a member of our own political organization, and what is worse, he is a graduate, and an orator. Such unscrupulous, and unpatriotic utterances in the land of a Wallace, or an O'Donnell, of a William Tell, or a Mazzinni would have led to very sanguinary consequences, perhaps to suicides, to fraternal strifes, to wide-spread revolutions. Our young men in these days have become exceedingly inflammable, and they have a vivid sense of the pride of their ancestry. My honorable friends, can you fail to be inspired by the illustrious Vyas, Data Karna, and Valmiki of former days? (A voice, "what have Vyas and Data Karna to do with the Competitive Civil Service?") (Cries of "order," "order") Well but these were Aryans, and can we cease to think of them?"

As too many began to talk at the same time, some on one side, some on another, they resolved to put an end to their discussion on this point and take up another. The next point of discussion taken up was "Female emancipation."

"Female emancipation," said the man newly arrived from England, who was looked upon with reverence and awe by the rest, "female emancipation is the question upon which hangs the whole future of India, if not of the whole world. Female emancipation is the unknown land to which all mankind like Columbus and his famous crew steer the progress of their vessel. (cries of Hear, Hear.) Or if you allow me to use another meta-

phor, mankind are a description of racehorses running to the goal and winning post of female emancipation." This original sentiment drew forth enthusiastic applause amidst which a dissentient voice was heard to exclaim. "But what is female emancipation?" The orator was greatly excited at this. Said he "I should like to see the person who asks that question. Does he not know our women are now imprisoned and shut up? Now female emancipation is this. We should like our females to be brought out; to be brought out into the streets, in to the squares, to the Railway Stations, to the Zoological gardens, to the Agricultural Exhibition!" (loud cries of applause) "Well I suppose I have given a sufficiently clear idea of female emancipation. Let them learn to sit on horseback like Miss Victoria Cook of whom the late Supreme Government took such notice; let them ride bicycles, is this not done in civilized countries? Let them skate, dance, jump, practise gymnastics like the great women of ancient Sparta and Athens. Those men greatly mistake who think that women do not want liberty, and that there is any difference between men and women. Why should not women meet men on the ground of equality? Eat with them, drink with them, pelt them with breadcrumbs, kick them under the table, and indulge in other harmless pleasantries? Is not this done in civilized countries? What I want is let my country-women come out" said the eloquent speaker while he threw up one hand clenched into the air, and with the other squared his chest, as if he was going to have a free stand-up fight with his country-women as soon as they came out.

Before he resumed his seat another astute-looking young man got up, and with great gesticulations said "I am a practical man, I want real and useful reforms: What is the good of riding horses and bicycles? Who will go to the expense of buying them? Ninety-five per cent. of us men will tumble down horses and bicycles even if they found their way to go and sit upon them. And what we don't like to do ourselves out of fear, our women must not do lest they break their legs and

shoulders. We don't wish them to dance, and jump either, we can get plenty of women to do that for a little money. No, no gentlemen. I want our females to read and write. I want them to have public and political lives. There are women lawyers in America, and female reformers in the West, like the great Joan of Arc, have begun to wear male attire. Mrs. Annie Besant has written a book, she will write more, which has thrown all English Society into convulsions. The women of England are now agitating fearfully for political suffrage, and as an earnest of that they have, with characteristic modesty, sent memorials, and wrung from a reformed Government the privilege of marrying their deceased sisters' husbands. All these are facts. Why should not our women learn to write, memorialize, and obtain their rights? They cannot be Members of Parliament yet. There will be time for that when Mr. Lal Mohun Ghose, and others like him have got into the House of Commons. But our country-women can certainly be Municipal Commissioners for the present, and learn the elements of self-government. If they learn a little self-government it will be best for themselves, for their households and husbands, and thus for the Municipality in general. Or if we judge the question from a clear business point of view, these our educated ladies may be of considerable use to their needy relatives. They may occasionally wait upon officials, as certain European ladies are said to do in this country, and use their influence in getting good posts for their brothers and husbands. With such an enlightened and appreciative Government as that of Sir Ashley Eden their claims would be sure to find a response."

When this speech was ended up rose a modest looking man who was present, and said in a somewhat hesitating language that he protested against such sentiments. "I am not against the education and rightful liberty of women. But I believe a great deal of nonsense has been spoken on the subject. Are women slaves that they are to be emancipated? The Hindu woman at the present day, and in educated houses, has a good deal of liberty, and a good deal of influence in

the household as every son and husband here present must witness. What is wanted is that this influence should be enlightened, educated, and much more widened. It is not true that women, like Mrs. Besant, are popular among their own sex in England. Her books are not read in decent houses, her company is not sought. The great majority of women in England do not care about socialistic or political agitations. Every one who knows anything of English society will say that the proper sphere of the Englishwoman is her home. The Hindu woman is by nature so thoroughly domesticated that this may apply to her with much greater force. Those who by violence want to force out the Hindu woman into public life offend against that very law of liberty which they plead for in their reforms. She does *not* want to mix with men promiscuously. She is naturally bashful and retiring. Admitting for argument's sake she does want to mix as freely with men, and in public life, as is the custom in other parts of the world, may I ask what protection there is for her from those insults which are sure to be heaped upon her by unprincipled men? Allow me to ask you how many of our countrymen know due respect for the other sex; how many of them can look or think chastely about them? When they can safely, or even at some risk take a liberty with some helpless female, how many of them will refrain from doing so? When you see a poor woman insulted in the streets, or at the railway station, how many of you will be found manly and disinterested enough to court a little personal inconvenience by going to protect her, and punish her persecutors? Contrast this state of things with what you see and know of European society. The delicate honor and consideration with which every lady is treated even by those who are not good men, the inevitable law whereby the person of every woman is protected both in Europe and this country gives ample assurance to the other sex, and to their natural guardians to let them go and mix with the public. And even then they always go escorted. With us female emancipation is a theory very nice to spend our eloquence upon, but very unsafe to

practise. Some know this to their cost. It has been shamefully abused in certain quarters. I am certainly not for shutting up our women, nor for refusing them permission to see good and honorable persons of both sexes, upon whose character reliance can be placed. But I would proceed with cautious steps. I would rather mistake on the side of conservatism, than on the side of radicalism where the question of woman's moral safety is concerned. I would not trust every big official into my household, I would not trust every reformer into the presence of my wife and sister. But I would introduce good men like Christian Missionaries, and others like them, whether Hindu or European, most gladly to see the ladies of my house. I would strongly advise you not to be carried away by youthful zeal on a matter of this kind. You may repent when it is too late, and throw back the work of female improvement centuries behind. You know very well how the removal of social restraints has acted in the case of our young men, which is fearful enough to contemplate upon. Have you nothing to learn from this? A similar removal of social and other restraints from the other sex, might lead, and has led, to horrors. Be careful therefore how you think and act on this question."

This man's words were listened to with impatience, and scarcely did he sit when the leader of the band rose to his feet and delivered in very lofty language such volley of invectives with due references to Aryan forefathers, Vyas, Valmiki, William Tell, Mazzini, and the whole generation of O'Donnells, that the assembly did not fail to applaud him repeatedly. In the midst of all this a half-drunk English Sailor somehow got into the room, and being challenged began to lay about him with such energy, that the whole host of quarrelsome reformers retired, evidently thinking that in a quarrel of this kind discretion was the better part of valor, a sentiment in which most of us agree.

THE RELIGIOUS FUTURE OF KUMAUN.

. The part of India to which this article refers is so retired and out-of-the-way that some readers may require a few introductory remarks. Kumaun is in fact one of the North-Western Provinces; but being mountainous it bears very little resemblance to the rest of the provinces. It differs entirely in physical aspects, in language, manners, customs, and appearance of its inhabitants; so that its connection with the other provinces is no more than merely geographical and political. With the exception of a sloping plain stretching along the foot of the lower hills, it is a mountainous country comprising within its limits some of the highest peaks of the Himalayas. It is one of the most salubrious portions of India. Fruits and trees of almost any country will grow in different parts of it. It is remarkable for the grandeur and beauty of its natural scenery. The eternal snows of the Himalayas can be seen from many parts of the country forming nearly a quarter of the horizon—and there are valleys of great beauty and fertility. In one part of the country there are no less than six lakes, most of them about a mile in length, all within a distance of two to twenty miles from each other—one of these is in the middle of the sanitarium of Naini Tal. Kumaun hills are supposed to have been a favorite resort of the ancient Rishis. There are many Hindu shrines, chief of which are Badrinath and Kedarnath in the Gurhwal district. These are annually visited by pilgrims from various parts of India, sometimes even from Southern India. The language derives the bulk of its vocabulary from Sanskrit, though it contains some aboriginal words and also a slight admixture of Persian and Arabic words, but unlike the language used in the rest of the North-Western Provinces, it is essentially a Hindu language. Sanskrit is taught in the same way as Persian and Arabic are

in the other provinces. The manners and customs of the people bear very few traces of Mahomedan influence. This purely Hindu character of the population is owing to the fact that Kumaun was never ruled by a Mahomedan power, and very few Mahomedans ever came to the province. Even at the present day the Mahomedan element in the population is very insignificant.

The province of Kumaun is divided into three districts, Kumaun Proper, Gurhwal, and the Tarai. It is Kumaun Proper with which we are chiefly concerned. The inhabitants of Kumaun, at all events the higher classes, are very intelligent and physically very active and hardy. Taking these facts into consideration, as also the effects of the climate which is bracing and highly favorable to hard work and perseverance, the people of Kumaun seem to be eminently fitted to become a prosperous and advanced race. But their progress is checked by the extreme conservatism in religious and social matters—and the most injurious system on which the whole society is organized—Caste—that pernicious barrier between man and man—is said and truly said, to be one of the curses in India. But nowhere does it play such a sad havoc on the relations of men as in Kumaun. There are slumbering animosities and petty jealousies between different classes, all having their origin in the invidiousness of caste. This circumstance renders the people utterly unfit for any united action, when any movement is set on foot by one party it is sure to be opposed by another, be it ever so noble and beneficial. A Hindu's life is everywhere hampered, and his progress arrested, by prejudices and trammels of caste; but these baneful causes nowhere operate more injuriously than here. Here, a Hindu cannot undertake a long journey, or a journey by rail, without violating his caste. This fact has made the Kumaunis altogether a secluded people, and to a great extent answers for their backward condition. Thus the advantages of intelligence, physical energy and climate are counteracted by these causes and the entire social organization thrown in a morbid state. To cure it and bring it to a healthy

condition, a thorough religious reform is needed, because caste and its concomitant evils, though purely social questions in an abstract point of view, are ultimately associated with religion in the Hindu mind, and especially in Kumaun. In fact the whole religion of a Kumaunis is made up of these, an extraordinary reverence for, and tenacious adherence to ancestral customs, whether wise or foolish ; an established form of prayers in Sanskrit, which he punctually whispers every morning and evening without understanding it ; and worship of idols according to forms to which he cannot assign any meaning. Such lifeless and meaningless religion cannot raise a nation and promote its spiritual interests. It is high time therefore that such abuses should be removed and the duty devolves on those who have received English education. Their number is sufficient to form the nucleus of a reformed community.

Higher education in Kumaun is entirely in the hands of the London Missionary Society, which is however largely aided by Government. There would have been a Government institution at Almora the chief town of the province, but for this Society which has undertaken to have sole charge of higher education. The Society has however done good work. It has widely disseminated English education. It has roused those who were brought under its influence, to a sense of the evils, absurdities of idolatry and superstition, though unfortunately that sense is not yet strong enough to lead to action. It has prepared the orthodoxy of the land to receive some shocks now and then. If it has at all failed it has failed in the work of proselytizing for which no one is sorry except the Missionaries. They may hope that they have converted the hearts of those whom they have educated, though not baptized them ; for be it said to the credit of these Missionaries, they have such a firm faith in their religion that they believe it only requires to be understood in order to be accepted. But such is not the case, and no one among their pupils believes in the doctrines peculiar to Christianity, though they were most assiduously instructed in them. This fact, however painful it may have been to the Missionaries, was

unmistakeably brought to their notice on the advent lately of a Methodist preacher who challenged the educated men to controversy when they publicly declared their sentiments regarding Christianity. Thus after all Kumaun did not lose much for the London Mission monopolizing its higher education. Nor do all the educated men owe their entire education to the Mission, for a number of them completed their education in the Government Colleges at Bareilly and Allahabad. From this it will be evident that materials are not wanting to form an advanced guard of reformation.—But the educated men are waiting for a more favorable opportunity for commencing their work. That opportunity will never come. It is idle to expect that reformation will ever be received favorably by a people so rigidly conservative and so hopelessly sunk in error. They will never come to a sense of the injury which their blind adherence to old customs and lifeless religion is causing them. They are in the blissfulness of ignorance and possessed of an extraordinary share of the ruinous virtue of patience. They will never be dissatisfied with their present state, and will never doubt the soundness of their beliefs and reasonableness of their practices. That their beliefs and practices come down from their fathers is to them the most indisputable proof that they are the wisest and safest.

That a religious or other movement should originate from the ranks of a people is undoubtedly more desirable than that it should from a few leaders. In the former case it is more vigorous, extensive, and lasting—But if the body of the people cannot undertake it those who are able to do so ought not to fail in their duty. The religion, government, and in fact the entire civilization of every country owe their origin to a select few, and in some cases to a single individual. That every country has an order of men, numerically small, called the Aristocracy, is a proof that such is the case, for the Aristocracy, or their descendants of a country are the leaders of its civilization. America is an exception in this respect but civilization was transplanted rather than it

sprang there. In no country perhaps do the people depend more on leaders than in India.

Let the educated men of Kumaun, therefore, be the leaders of reformation in their province, for they cannot depend on any other class to do this work. Reformation or innovation of any kind never obtains a footing in India except among those who have been cured of their conservatism by Western education. The Brahmo Somaj has in its ranks few, if any, who are either illiterate, or educated purely in the Indian system. Even Swami Dayanand Sarasvati, whose education is entirely Indian, and whose teachings quite free from foreign influence, and therefore most suited to the Hindu genius, is obliged to fall back upon men educated in English—And every body knows the fate of the greatest religious movement in India, or perhaps in the world—*viz.* Buddhism, which did not succeed in this land of inveterate conservatism, but, because it had life and potency, spread itself in other countries, and, at the present day, counts among its followers a greater portion of mankind than any other religion.

The educated men of Kumaun are wanting neither in intelligence nor energy to qualify them for the task. They are a most important and influential class in the province. They are remarkably free from grosser immoralities such as drunkenness, licentiousness, bribery, and corruption. But they have many faults in common with their less enlightened brethren. Though their belief in caste is theoretically removed, they cling to it as tenaciously as if they were living half a century ago, and the most deplorable fact is, the feeling of caste which is at every turn the cause of social slights and insults, and consequent animosity and jealousy, has not died out in the educated mind. For this reason, men of the rising generation have picked up the enmities of their fathers; and though all is calm and quiet on the surface of their relations, there is a strong under-current of envy, hatred, and revenge, which utterly incapacitates them for co-operation in aid of any common

cause. They can only rise above this state of things if they realize their responsibility, and comprehend the magnitude of the task before them. For then they will see the necessity of sacrificing their petty and mean considerations to a grand and noble cause. At present their aspirations are lamentably narrow. They do not rise above making a fortune and seeking the approbation of, and popularity among, their ignorant and superstitious neighbours. In order to secure this latter end they must speak and act like those whom they wish to please, and are thus oftentimes betrayed into countenancing and adopting the very absurdities and abominations which it is their duty to fight against and eradicate. Pursuits of wealth and popularity among ignorant men cannot draw forth and engage the higher faculties of man. To achieve these ends he has often to stoop rather than to soar. He has nobler acquisitions to be proud of and higher spheres to excel in.

It is impossible to suppose that the educated men are not aware of the folly and degradation of idolatry and superstition. One of the chief functions of religion is to create sympathy between men, and another is to lead to their advancement. Idolatry, caste, and superstition combined, aim at the destruction of these very objects. The educated men cannot be blind to this fact. But from an ignoble dread of the orthodoxy which they ought to conquer, some of them find themselves obliged to be the apologists of what, in all honesty and duty, they are bound to denounce and abjure. Their attitude towards the advocates of caste and idolatry should be one of protest and not of compromise.

In order to fight successfully against such abuses our educated men should form themselves into a well-organized body. To unite and cement them, to add strength and consistency to their efforts and, above all, to model their own lives, they must have a common religion, what that religion ought to be it is not proposed to answer here. They are in a position to find out this for themselves, emancipated as they are from the

bondage of error and tradition. If any of the religious movement now in progress in India suits their beliefs and appears the most favorable to their spiritual and material interests let them adopt it. If after a candid and honest examination they are not satisfied with any, or are too proud to follow the lead of others, let them establish a superior religion if they can. No doubt it is too much to suppose that all can agree in their conceptions of a perfect religion. But differences in religious beliefs exist everywhere, and they cannot cease so long as education and other circumstances of individuals continue to differ. There is no church in the world whose members agree with each other in all their religious beliefs. But it is quite reasonable to expect that, keeping their minor differences to themselves, they can find a religion most suited to the needs of their community, a religion free from traditional error and sacerdotal cunning, a religion which will bear the light of advancing science, and one which will bind them in true brotherhood, and be the guardian of virtue and promoter of civilization. There may be men among them, as there are now in every educated community, who do not believe in any established form of religion, and regard all religion as an artificial aid to morality, and trust that the world will be able to dispense with it at a future time, but even such men cannot advocate the doing away with religion at once, and have no right to do so until they can supply a more natural and reliable basis for morality, and can prove to the satisfaction of the world that there is no God, no soul, and no hereafter. Such men can have no motive to throw obstacles in the way of a religious movement except it be to lay the axe at the root of morality, and pave the road for unrestrained libertinism. They will have reason to aid rather than frustrate such a movement; for they may think themselves above religion, but they cannot suppose all to be so.

Reformation is necessarily a slow process, and attended with opposition and persecution. It has cost men their lives. But happily this is not the age of martyrdom, and reformation can

be effected at a lesser cost than that of life. Let men be true to their convictions, and not shrink from their duty. Let them subdue selfishness and sacrifice their little and immediate interests to their great and ultimate interests. If they work honestly and earnestly they have examples in the past and in the present to assure them that they will be successful.

A. PAHAREE'

PROGRESS OF THEISM IN ENGLAND.

THE course of Theism seems to have made very appreciable progress in England during the last twelve-month. Theism may be said to run through three channels in that great country. The first is that of the daily modifying Christianity which pervades the somewhat loose and disjointed organization known as the Established Church of England. The second is constituted by the indefinite systems represented by the collective name of Unitarianism. The third medium through which Theism is propagated must be found in the independent labours of such men as Mr. Voysey. In the Church of England there have always been men whose views, it would take only very little penetration to find out, are decidedly Theistic. The number of these men just at this moment seems to be large. Some of them find it consistent with their principle to remain professed members of the Church; some of them do so in spite of principle and conscience; some of them publicly disavow their connection with the Church at the risk of considerable personal sacrifice.

The influence of men like Dean Stanley continuously spreads an atmosphere of simple theistic purity amidst the dull and unwholesome vapours of orthodox Christian theology. One by one the strongholds of error in Christian dogmatism are being attacked and taken. It is now the dogma of eternal punishment; it is then that other dogma of the literal infallibility of the Bible; it is anon the current theory of Atonement, or the ideas of Divine justice, or original sin in human nature. And not in negative criticism alone is this theistic influence felt. Sound and reasonable and theistic principles on the subject of the life and death of Christ are being continually placed before the public not from Non-conformist and Unitarian pulpits, but under the

shadow of the Church itself. A very remarkable instance of this is furnished by a recent event. The Revd. Stopford Brooke, a well-known clergyman who has been a minister of the Church of England for twenty years, has seceded. His views have always been very much the same as they now are, but he thinks he can no longer keep up his connection with the Church. Therefore he has announced his withdrawal from the Church, and has issued an address to his congregation, in which he announces that he has arrived at conclusions, which may certainly be called Unitarianism, and may almost be described as pure Theism. This address will be found printed in full below, together with a letter sent by Mr. Stopford Brooke to the *Daily News* stating that he does not sympathize with the Anti-Christian views expressed by Mr. Voysey. We will forbear from repeating the contents of Mr. Stopford Brooke's address, and will confine ourselves to giving a few particulars respecting Mr. Stopford Brooke himself.

"It will be seen," says our English correspondent, "that Mr. Stopford Brooke tells us that he has been a minister of the Church of England for 20 years. We hear that he began his ministry as a friend, and we may say disciple, of the late Dr. Robertson of Brighton, whose sermons are read and prized in many an English home. The affection subsisting between Mr. Stopford Brooke and Dr. Robertson was hallowed by a little persecution which was inflicted upon them by a higher church dignitary, who was able from his position to exercise an arbitrary control over Dr. Robertson's choice of curates, and interposed to sever him from Mr. Stopford Brooke. The matter does not sound very serious, but we believe that Dr. Robertson's very sensitive nature was deeply affected by it. At a later time Mr. Stopford Brooke was doing duty at St. James' Chapel, Piccadilly, and there gained the reputation of being an earnest worker, an eloquent and eminently sensible preacher, and a decided broad churchman. Dr. Robertson's views had been by no means narrow. We believe that Mr. Stopford Brooke's ministry at St. James' Chapel terminated some five years ago, and he

was soon afterwards appointed minister of Bedford Chapel in New Oxford Street, London. This was not a Parish church, but what is called a Proprietary Chapel. That is to say it is the property of a private individual, in which Church of England service was conducted by a clergyman of the Church of England. This cannot lawfully be done without a license from the Bishop; and the Bishop, we apprehend, only grants such a license with the consent of the regular Rector or Vicar of the Parish in which the Chapel is situated. It will be seen below that Mr. Brooke states that he has resigned the license which he holds from the Bishop, but intends to continue to perform services at Bedford Chapel. He could only do the latter with the consent of the owner of the building. If we are correctly informed the ownership of the building is divided between the Duke of Bedford, as ground landlord, and some person or persons, who hold a lease of the Chapel. It must follow therefore that these persons have given their consent to the change of the uses of the building. We congratulate them on their liberality of opinion, and the regard for Mr. Stopford Brooke, which they have thus shown.

“ We have further reliable information that Mr. Stopford Brooke’s congregation consisted of well educated people of the upper classes, and they learnt from his sermons from time to time the change of views which was taking place in him; and though some had left his church, the greater part remained with him, and many of them intend to remain with him still. We shall wait with great interest for news of the results which follow from the step thus taken by Mr. Stopford Brooke. Our readers will observe that Mr. Stopford Brooke still pays special regard to the life and teachings of Jesus of Nazareth. But as he distinctly states that he rejects the miraculous in the Bible, it is clear that the life and the teachings, which he respects, are not the distorted account which is presented in the existing gospels, but the true life and teachings which have been indicated before now in these pages under the name of the Eastern Christ, and which are fully portrayed in such

books as the Bible for Young People. This only differs from pure Theism in that the Theist pays respect to all good and great men, and regards not only Jesus as inspired, but other teachers also, and even many men who are now living; and indeed the true Theist cannot help feeling that there burns in his own heart at least one spark of the same fire of inspiration.

MR. BROOKE'S LETTER TO THE EDITOR OF THE *Daily News*
RUNS THUS:—

SIR,—I have only just seen in this remote place a paragraph in the *Times* headed "Unitarianism," in which it is said that I have announced my intention of joining the Unitarian body. It is true that I have left the Church of England, and have communicated my reasons for this step in a letter addressed to my congregation. But I have not announced my intention of joining any body of Nonconformists. Will you permit me also to say, since I hear that my name has been joined with that of Mr. Voysey, that I have no sympathy with those anti-Christian views he has proclaimed, and that my position is not only theistic, but also Christian.

The following is the address to his congregation of which Mr. Brooke speaks:

TO THE CONGREGATION OF BEDFORD CHAPEL, BLOOMSBURY.

It is only after serious and long consideration that I have come to the resolution of which I now inform my congregation. I have decided that it is my duty to leave the Church of England, and I have already placed the resignation of my licence in the hands of the Bishop of London. When some years ago Bedford Chapel was presented to me, the theological opinions I held were legally tenable in the Church of England, but they were not in accordance with its orthodox scheme of doctrine. I made use of the liberty the law afforded me, and claimed the compromise which the Church, desirous to expand its circle, offers so freely to its members. Nevertheless, I felt even then

that my opinions might settle into some form which the large liberty of the Church could not tolerate, and I accepted the gift of the chapel on the expressed condition that I should not be prevented from stating opinions which might hazard my position in the Church of England. That time has now arrived. As long as I had any doubt as to the incredibility of miracles, I could justly remain a minister of the Church. I was also bound by a multitude of considerations not to act on impulse or in a hurry. The matter was too grave for haste, but it was also too grave to lay aside. I considered it for four years, but at last, to consider it any longer meant to wilfully blind myself to the truth for the sake of my position. Therefore, some Sundays ago, in a series of sermons on Miracles and on Authority, I expressed the conclusions at which I had arrived. Those conclusions, being equivalent to an assertion of the incredibility of miracle, and to a denial of the exclusive authority of the Church or of the Bible, compel me to say that I cannot any longer, with truth to myself, or loyalty to the Church, remain its minister. The form of doctrine to which the Church of England has committed itself appears to stand on the Miracle of the Incarnation as a building on its foundation. Not to accept that miracle is to separate myself, not I hope from the spirit, but from the external form of the faith as laid down by the Church of England; and it is the inability to confess this miracle, which beyond all else, forces me out of its communion. But though I depart on this ground, the rejection of the miraculous leaves all the great spiritual truths I have been accustomed to teach untouched by any doubt of mine. They are now, in my belief, more clear than before—more useful for men's inspiration and comfort. They are freed, as it seems to me, from errors which may have once been their strength, but which are now their weakness. I rejoice that I can now leave on one side these supports of truth, and teach the truth itself alone. There will be, therefore, no more change in my preaching than that which will naturally follow on the greater sense of freedom that it will possess. Nor do I leave the Church to

become a mere Theist. I believe, though the Person of Christ is no longer miraculous to me, though I cannot consider Him as absolute God, yet that God has specially revealed Himself through Christ that the highest religion of mankind is founded on His life and revelation, that the spirit of His life is the life and salvation of men, and that He Himself is the Head and Representative of Mankind—Jesus Christ our Lord. Since that is the case, and since I wish to sever myself as little as possible from a long and noble tradition of religion, and from the homely associations of a great communion, the English Church Service, with some omissions, will be still read in Bedford Chapel. The chief of these omissions will naturally be the creeds. They exact agreement with their clauses from those who recite them. It is different with the prayers and Christian hymns contained in the service. They are subject to the selection of the worshippers, and no one while I read them will now impute to me doctrines which I do not hold, or mistake my position. I can use them as the best vehicles of religious emotion which we possess without being supposed to agree with all the theological views of their writers. It is not without a natural regret that I part from a communion in which I have served for more than twenty years, and from those old and dear associations which have been with me from my boyhood. And I must also feel some sadness for the loss of many who will leave my congregation and listen to me no more. But the time has come when at any cost, I must say farewell, and look forward to a new and untried life, in which I pray I shall have the help and blessing of God. But when I look forward I cannot regret the parting—I am glad to be freed from compromise, glad to be able to speak, unfettered by a system, glad to have a clear position, glad to pass out of an atmosphere which had become impossible to breathe because I was supposed, however I might assert the contrary, to believe all the doctrines of the Church of England in the way the Church confessed them.

STOPFORD A. BROOKE.

MR. BROOKE'S withdrawal from the Church is certainly an accession on the side of Theism.

Amongst the Unitarians the tendency towards our views in the more thoughtful minds appears to be clear. Mr. P. H. Wicksteed, Dr. Martineau's successor in Little Portland Street Chapel, London, has given definite indications of that slow but sure change of doctrinal conclusions which, in the case of Mr. Stopford Brooke, have led to an open rupture with the communion to which he belonged. Mr. Wicksteed has been compelled, like Mr. Brooke, to announce the progress of his views from time to time, and of late he has had to change the services of the Little Portland Street Chapel on a theistic model. Our English correspondent recorded this event some months ago thus:—

"On Sunday, March 30, last, the Rev. P. H. Wicksteed, the Minister of the Unitarian Church in Little Portland Street, London, gave a discourse to his congregation on the Service Book in use amongst them. The book is that containing ten forms of Service, and is well known and widely used amongst the Unitarian body. The discourse was given in accordance with a request made by the Committee. Mr. Wicksteed said that before accepting the position of Minister of that church he believed he could conscientiously read all the Services of that book with the power of modifying expressions which was allowed to the Minister. He found, however, that the fact of officiating obliged him to subject every sentence to a very searching test, and now he found in the first light services not merely inadequacy, but unreality and insincerity. His grounds of objection to them were five. (1.) They placed Jesus of Nazareth in a position of being the sole means of leading man to God. (2.) They contained expressions implying that the Bible was a revelation, and the only revelation, from God to man. (3.) They contained expressions implying low conceptions of God's nature, as that He might cast us off in our old age, if we did not constantly lavish adulation upon Him. (4.) They contained ascetic ideas instead of practical ones, such as praying that in our worldly affairs we might never cease to think of the life to come; and (5.) they contained petitions for temporal benefits. He said it might be thought that these objections could be cured by alterations of the expressions embodying the principles thus disapproved of; but to that course there were three objections: (1) It gave a wrong impression to strangers that they should find such a Service book in all the pews. (2) It gave a wrong idea

of destructiveness and instability of doctrine to find the Service book extensively altered in practice ; and (3) the whole prayers were based upon a wrong foundation of principle, and, even when modified, they would still have an air of unreality about them. Whereas proper prayers should be conceived in a right spirit, such as those in the ninth and tenth Services in the book. He concluded his address by beseeching his congregation not to let any regard for him personally lead them into permitting him to alter their Services, and eliminate from the Services what they themselves considered to be the bread of life. There can be little doubt, however, that Mr. Wicksteed has merely given utterance to the sentiments felt by the bulk of his congregation, and that the result will be an alteration of the Service book. This is an important event in the progress of religious thought in England. It shows that the Principal Unitarian Congregation in London has passed from the old Christolatrous and Bibliolatrous position into that of pure Theism, and that they are now about to take the step of formally avowing the convictions which have long since secretly crept into their hearts when the bulk of the Unitarian body shall have formally accepted the principles of Theism, it will form a church which may suitably be joined by many nominal adherents of the Church of England, who are practically Theists, but merely preserve an outward conformity to the established church, because they do not see any organised body professing the principles which they inwardly hold. Hitherto Unitarianism has progressed in inward development ; when that process is over, the Unitarian religion will be able to progress in gaining adherents all over the land."

Well, and this important step has been taken, and the services have been changed.

Mr. Voysey's movement also, we are glad to find, promises to take a permanent footing. Up to this time the funds contributed by Mr. Voysey's friends to aid his movement have been invested in his name being, we believe, called the Voysey Church Establishment Fund. The leading members of the Langham Hall congregation recently called a meeting at which among the resolutions passed were some which transfer these funds to the general purpose of a Theistic Church in England. This denominational name which Mr. Voysey so long shrank from accepting, will, it is hoped, give more permanence to his movement than it hitherto possessed. But we do hope that he will give a more positive tone to the religion which he teaches to

his congregation. If his movement could be united with that of Mr. Stopford Brooke, and with that of the advanced section of the Unitarians, great good is likely to ensue. However some sort of recognized character has been given to Mr. Voysey's movement, and henceforward it should be called the Theistic Church of England.

That Theism is thus everybody obtaining recognition in England is also patent from the recent charge of the Archbishop of Canterbury to the English Clergy. If that great Church functionary had not found that Theism was a growing power in the world he would not have gone out of his way to criticise it so openly in his public charge. The Archbishop has been vigorously replied to by Mr. Voysey and others. The character of English Theism is necessarily different, and its progress slow. We only wish that the progress of Theism in England showed greater progress in spirituality, and the exalted sanctity of personal life. We wish that devotion would grow, that principles should take the form of faith, and that Theism should be considered in the light of a Divine Dispensation bringing in a new era of truth and righteousness.

'THE SPIRIT' LAND.

WHEN I finished my last account of the Spirit Land and its Laws, I said I might resume my narrative after longer experience. I am going to do so now. I have met with many wanderers in the spirit world. They go from place to place, look up to the heights of mountains, gaze at the tides of the river, admire the density of the forests, but settle nowhere. I have been for a long time one of these wanderers. I found the real home of these men was not the spirit land, but the world of matter. They come for a short time, led by curiosity, or urged by example. One of the singular things about the world of spirit is that you can really know nothing of it until you choose to settle there. And to settle there, you must enter into certain conditions with the Great King of that land. These conditions appear very hard at first, and many dislike to accept them for that reason. But unless a man willingly and unreservedly accepts them he cannot be a settler in the spirit world. The first of these is to live for the spirit, and not for the flesh. Nothing is more natural than that when you are in the spirit world you should live for the spirit, and not for the body. But living for the benefit of the spirit often means denying the wants of the body. The pilgrim in the spirit land must make over his body to the Spirit, and always try to do that which is best for the settlement of his spiritual interests. This will often lead to the humiliation of his personal and worldly prospects, but if he can submit to it, it will find him a home in the spirit land. Hence suffering is the first condition of spiritual progress. The proud carnality of man suffers woefully in the kingdom of the spirit. The suffering is caused to body and mind alike. It may come in the shape of poverty, of disease, of desertion, insults, hard words, low estimates, and contemptuous treatment. It may take the form of anxiety, of mental worry,

outraged feelings, broken friendships, disappointed expectations. The pilgrim may fancy that it is all the doing of man who hates him, and deals with him harshly. No doubt it may be the doing of man to a certain extent. It may come from others' harshness. But nevertheless it proceeds from Divine purposes, by the tacit sufferance of a Will that is immaculate. And nothing can proceed from Him but what is good. To submit to such suffering in a devout and lowly spirit may be hard, but it is necessary, it is the only means of having a footing in the spirit world. Blessed are they who suffer, because suffering leads to prayer, and prayer to faith, and nothing is impossible to faith. Blessed are they who suffer, because suffering leads to humility, humility to grace, and grace to much inward peace. The first duty of man in regard to suffering is to believe it sacred, that it comes from God, and has its sure remedy in prayer and trust. When the carnal nature is humbled or lacerated, the pain is real and also very sharp. But the man who lives for the spirit, takes it to be a condition of his being, and complains not. The loss and pain are more than compensated for when he discovers the gain of health, strength, and wisdom to his spirit. But woe unto him who suffering in body and mind, finds no growth and no calmness of spirit within himself. Woe unto him who is a loser both ways, for he is not far from cursing God and man. It is best to be cursed of men that we may bless God and man. But he from whom curse draws curse, and suffering draws impatience, he who in losing his flesh loses his faith and devotions, is indeed an object of great pity. If thy pilgrimage in life hath convinced thee of the unreality of all flesh, of the vanity of all earthly things, live for the purpose of discovering the realities of the spirit world. If it has assured thee of the worthlessness of all carnal love, live for the purpose of discovering the mysteries of divine love which blesses the body and mind alike. Earthly love is at best but a duty and a virtue, divine love is a joy, and a passion. What if thou art convinced that worth and aspiration, honesty and truth find

no passport in the domain of self-righteous pietism, canst thou not continue to live to make thy life a holy and worthy sacrifice to the Holy of holies who seeth into the heart? Because man hath crucified thy flesh a little what has happened to thee that thou must lose thy spirit also, rather than go with the sanctity of suffering on thy forehead to make thy God thy home and thy friend? The pilgrim to the spirit world must abjure all covenant with flesh and with mammon. He must make a new covenant with the Parent Spirit, and His spirit sons that he may be allowed to be a settler in the soul world. For the privileges of his spirit he must consent to give the price of his body. Not that he is to break the bodily laws, for these are also the making of God. Not that he is to defy the dictates of duty, for duty is God's own voice. But that all his plans and arrangements are to be made with a view to the salvation of his soul, his body merely being kept an efficient instrument in the hands of his spirit. When a man's bodily life is kept as a perfect dependant on his spirit, as the temple of God, which the spirit sanctifies and dwells in, then a man's inner and outer life become one life. The bodily existence loses its carnality, and becomes a part of the spiritual life. To feed it, to clothe it, to keep it, becomes a very sacred duty. Prayers for all manner of gifts become lawful. Because the daily meat and drink are asked not to gratify the animal appetite, but to glorify God in the strength, gratefulness, and joy of spirit. Those only are entitled to ask for meat and drink who are prepared to fast forty days and nights in the wilderness. Those only are fit to be called kings in the spirit world who are ready to turn their backs to the kingdoms of the earth when offered by Satau as reward.

When a man has paid the preliminary price of suffering and has obtained a footing in the spirit hand, he hears a call. His name and his place are called out to him. This means that his position and duties are assigned to him, and he becomes recognized to the pilgrims of the spirit world in a certain capacity. No one can dwell in the soul world long but

he who has a place given to him. And no place is given to a man unless he be pre-intended for it. When the settler finds his calling and his place he orders all things and makes all arrangements in such a way that he may best perform what he is required to do. Looseness and idleness have no place in his life. He works with a very clean and definite purpose everything he has to do. Divine grace pours in to him. His light increaseth. The discouragements and opposition of men only make him more determined. It often so happens that other men see your proper place but that through vanity you do not see it, that other men know your name, but through self-forgetfulness you do not remember it. But blessed is that pilgrim who has come to see his place at last, who has heard the Divine Voice calling out his name. Blessed are they who hear it early, but blessed also are they who hear it late. Because it is never too late to know yourself. Self knowledge is only possible through divine inspiration. When you know your own destiny then you know your God, not before. Life in the spirit world is only the working out of a destiny. But all destiny is progressive salvation. The first thing one ought to see who wants to settle in the spirit world is whether he has ceased to live for the flesh, and liveth only for the spirit; whether he has gone through the preliminary discipline of suffering which has taken off his self-will; whether he has heard his calling uttered aloud to his spirit by the voice of God; and whether his place has been given him.

AN ENGLISH VACATION.

BY AMHERST DANIEL TYSSEN D. C. L., M.A.

To the Editor of the Theistic Quarterly Review.

SIR,—As you tell me that the letters, which I write to you from time to time, describing various phases of English life, would be suitable to lay before your readers, if put in a little more systematic form, I will endeavour to pen this in such a manner that if you think fit, you may be able to publish it in the *Theistic Quarterly Review*.

THE LONG VACATION.

1. The latter part of August, the whole of September, and the beginning of October, constitute the Long Vacation of English lawyers. One might almost say, they constitute the only Vacation: for the intervals at Christmas, Easter, and Whitsuntide, during which a Barrister can take a holiday, are so short, that they do not deserve the appellation of Vacations at all. The Long Vacation, however, is true holiday time. The only Court that sits in it, is constituted by a single Judge; who attends once a week, but refuses to hear any applications that are not of a really pressing nature. Parliament, in general, is in Vacation also. Alpine climbers are off to the Alps, and sportsmen to the Moors. A Barrister may be absent from his Chambers, he may be travelling abroad, with an uncertain address, inaccessible for the time either to post or telegraph, and still incur no reproach of negligence in attending to his profession. The reason for the legal vacation taking place at this time of the year is said to be, that in early times the services of all able bodied men, lawyers included, were required for gathering in the harvest; and this is the season at which the crops ripen.

In modern times the only harvest, which lawyers in general take part in reaping, consists of that which is gathered by sending in their own bills and lists of fees. However whether this is or is not the correct theory of the origin of the Long Vacation, it is not the ground for continuing it now. Another argument for keeping it up is always adduced in the present day. It is urged that the intellectual exertions of Counsel, Conveyancer, Pleader, and Advocate, not to say Judge, are so great, that it is a physiological necessity that the mind, which is devoted to them for ten months in the year, should have absolute rest during the remaining two. Whether it be or be not an absolute necessity, there can be no doubt that it is a great boon. The vacation, too, takes place in the most agreeable time of the year. Grouse shooting begins in the second week of August. Partridge shooting on the first day of September; the autumn is the best time for travelling on the continent of Europe; the Alps are in the best condition for ascension in the months of August and September. So almost all the members of the legal world flit away from London in the Long Vacation, and ill betide the man who would seek to rob them of their holiday.

HOW TO FIND AMUSEMENT.

2. My own lot this Long Vacation is neither Alp nor Moor; I have to spend it in a quiet little country village in the middle of Sussex, where one of my relations, who is an invalid, has gone for change of air. Here perhaps you might think, that, far from all the delights of London, far from sea-side and river-side, far from friends and acquaintances, neither entertaining nor being entertained, I should be likely to have a dull time of it. On the contrary I have never had a pleasanter time in my life: and, as the means, by which I have managed to enjoy myself, consist of the application of a principle, which will enable any man to be happy under any circumstances; they involve a secret, which is certainly worth knowing, and one which I shall not do amiss

to lay before your readers. The principle is simply this; everybody is happy when he has something to do, and miserable when he has nothing to do. Wherever you are, there is some work being done; then set yourself to help to do it, and take intelligent interest in it.

The work to be found in England in August and September consists, as above indicated, in the gathering in of the harvest. I purpose therefore giving you a short account of the nature of this work, and adding a few words about the crops in England: indeed, a great part of the pleasure of having a hand in harvest work consists in picking up from the labourers a store of information on agricultural matters.

THE FIRST DAY IN THE COUNTRY.

3 There is no difficulty in getting a share of the work. The labourers are only too glad to get any one to help them and there is no difficulty in finding the work. Thus my first afternoon in the country I walk out and look into the fields: the first is already cut, there is no more work to be done there; the next is full of corn standing and scarcely ripe, there is no one at work at it, it may be worth visiting a few days later; then comes a field of wheat being cut by a reaping machine, there will be nothing there for an extra hand to do: then I pass two clover fields both untouched. On walking a little farther I hear a familiar sound, whish—whish—whish—at the rate of about one 'whish' every two seconds, there can be no mistaking it, it is the sound of a scythe cutting stalks of corn. The sound comes from an adjoining field behind a tall hedge. I see a gap in the hedge and force my way through it; and there a little way off, over some standing oats, I see the head and the white shirt of a man mowing. I make my way towards him, and on getting near call out "Good afternoon, Master." He turns round. "Will you let me try my hand at that work?"—I say.—"Yes if you like" he says, and adds a few

words of caution. I take off my coat, pick up the scythe, and commence mowing. Of-course I have mown before, and he makes at once a remark to that effect, but still I am only an amateur at it, and out of practice, and require some instruction as to how to cut the stubble off short; in writing this letter I may easily use words unknown to your readers; stubble is the name given to the stumps of the stalks of corn which are left in the field after corn has been cut. To return to the mowing. After mowing a few strokes I begin to feel tired, and tell the man that I will watch him mow for a few minutes. Mowing is tiring work to any one unaccustomed to it; nevertheless a little practice makes it come much lighter. The body learns how to put forth its strength, and all the muscles get trained to bear the exertion. My first day in the country I was all puffing and blowing after giving a few strokes with the scythe; but at the end of a few weeks I could mow for hours together, doing my work as quickly and thoroughly as the paid labourers. When I had got into training therefore I asked the men to get an extra scythe for me: at first I was glad enough to mow a few minutes alternately with the workmen. In the intervals of work a conversation takes place, in which I ascertain from the labourers the names of the Farmer and Landlord of the land on which they are working, what is the nature and quality of the crops in the neighbourhood, at what rate they work, what wages they receive, and other matters relating to farming; some of which will be detailed below.

Now how shall I best arrange my subject? Well I must assume that your readers know no more about English crops than I do about rice. And that in truth is little enough. I know that a poem of Longfellow's begins

“ Beside the ungathered rice he lay,
His sickle in his hand.”

But I don't assume that rice is gathered with a sickle for all that. On going into the fields I learnt something about sickles that surprised me and you will learn it, if you read on.

This poem only shows that Longfellow thought that rice was gathered with a sickle. As to how rice is cultivated, I know absolutely nothing ; and I will assume that your readers know absolutely nothing about the crops of England.

Now the principal crops that are cultivated in this part of the country are oats, wheat, clover, and hops. I will say a little of each in turn.

CULTIVATION OF WHEAT, OATS AND BARLEY.

4. Oats are sown in the early spring and ripen in August. They are sown deep in the ground, the land being first ploughed to receive them. The ripe oat-plant presents a tall stalk of yellow straw, the height of which depends on the soil and the season. A yard may be taken as a common height for good oats, but I have heard of an oats stalk being found two yards in length, but that was quite an exceptional case. At the top of the stalk a number of little branches sprout out, and from these branches the husks hang down all separate, each husk containing one large and one small oat. More than two hundred oats have been counted on a single stalk but I fancy that most stalks do not bear half that number.

Wheat is sown at the end of autumn. It lies in the ground through the winter and ripens in the following August. It is sown deep like oats, and has a stalk of yellow straw of about the same height as oat-straw, but thicker and stronger ; and the grains grow together in husks at the top of the stalk in columns all round the stalk, thus forming what is called an ear of corn. Barley resembles wheat in the last respect, but each grain of barley has a long stiff hair attached to it which projects from the ear so that an ear of barley is said to be bearded. Barley is sown in the early spring, about a fortnight before the oats. It happens that the soil in this neighbourhood is not favourable to the growth of barley, though barley is grown on some chalk downs about ten miles away.

If the weather in the autumn prevents the wheat from being sown, then it is sown in the early spring, but then it never produces such a good crop.

When the crop of wheat, barley, or oats, has been gathered, the roots die; these are strictly annual plants. Barley, wheat and oats are all called Corn.

CULTIVATION OF CLOVER.

5. Clover is sown on land on which wheat or oats have been sown already and have begun to spring up. The seed of the clover is merely thrown upon the land somewhat late in the spring, and rolled in with a roller. The clover gives no crop in the year in which it is sown. It grows to some extent, and the plant is found above ground when the crop of wheat or oats is gathered, but the clover itself is not cut that year.

Sheep however are turned into the field for the rest of the year to pasture upon the young clover; and the plant is improved by being thus fed down.

It is only in the June of the following year that the first crop of clover is obtained, and a second crop of it is gathered two or three months later. If the clover was left alone it would give another crop or two in the third year, but such crop or crops would not be good, and would moreover exhaust the ground, so that it is best policy to plough up the roots of the clover after the first August crop has been gathered, and grow some other crop in the ground for the following year. Ploughing up the clover kills the roots.

ROTATION OF CROPS.

6. I may say a few more words on the subject of exhausting ground. Each plant takes certain chemical ingredients out of the ground, and if the same crop were grown repeatedly on the same land, the land would be exhausted of the special sub-

stances consumed by that crop. To remedy this it was formerly the custom to let land lie fallow or uncultivated at intervals. But it has been found to answer best to grow different sorts of crops in rotation on the same land. The different crops take up different chemical ingredients and the plough on each occasion sinks deeper into the soil and discloses earth untouched by previous cultivation. Peas, beans, vetch, mangolds,--and turnips, as well as clover, occupy the land, alternately with wheat, oats and barley.

MOWING OATS AND CLOVER.

7. Now for the mode of gathering these crops reaping machines have been invented which will reap any crop. They are drawn by horses and work with great rapidity. But for some reason or other they are not much used in this vicinity. I have only seen one at work on one farm here; and there, although the farmer is a man of considerable capital, he finds that his farm does not pay, and he is about to give it up in a few weeks' time.

Except on the farm where machines were used, all the clover and nearly all the oats were mown in this neighbourhood. Clover could scarcely be cut in any other manner. It grows thick and low with numerous little green leaves and branches topped with sweet scented pink flowers. It makes excellent food for horses and cattle, either fresh or dried as hay. I believe that oats also are generally mown throughout England. It was a field of oats in which I began my mowing as above described. Now I will say a few words about mowing. Mowing may be learnt by a little practice, and it constitutes by far the best exercise that is afforded by labour in the field of corn. It is a real pleasure to mow a field of corn. I presume that grass at least is mown out in India, and that you know the look of a scythe with its long sharp blade, which lies on the ground, and the tall carved pole stretching from the right

foot to the left shoulder with two handles projecting about the middle some distance apart for the two hands to grasp. A scythe is certainly constructed on true mechanical principles, it is well balanced and can be swung with a splendid swoop from right to left clearing away everything before it in a good broad path. It gives intense satisfaction to hear, see, and feel the blade cut clean through the ranks of standing corn and carry them away and lay them regularly in long lines to the left, called swathes. If the scythe ever leaves any stalks cut but not properly laid, the next stroke is directed so as to catch them and sweep them to their proper place in the swathe to the left. Any straws, which remain after two strokes of the scythe have passed over their ground, are gathered up by the feet which advance along the mown path in two parallel lines leaving distinct tracks on the ground over which they have passed. The play of the scythe seems to exert every muscle in the legs, shoulders, and arms, and at the same time the chief part of the work is done by the loins, which swing the instrument and the whole body with it alternately from side to side. There are many mishaps to be avoided in handling a scythe. An unskilful mower may dig it into the ground, bend it and spoil the blade completely. If there are stout thistles amongst the corn, the point of the scythe may catch in one of them and break off. Moreover the mower must be careful not to let his left foot get too forward or he may bring the scythe into collision with it. Then the method of sharpening the scythe has to be learnt. But first I should mention the names of the different parts of the scythe. The curved or wavy pole to which both blade and handles are attached is called the "SNEETHE;" the two handles are called the "doles;" the L shaped bit of iron at the base of the blade, which is attached to the sneethe, is called the "cray;" the ring, encompassing both this and the sneethe, is called the "cray-ring;" and the iron wedge, which is driven under the ring to keep the blade lightly fixed is called the "cray-wedge." By means of this wedge the blade may be adjusted so as to take a deeper or shallower stroke into the crop.

standing in front of it. I have not pushed my enquiries far enough to be able to say whether these names are peculiar to the neighbourhood of Uckfield in Sussex, where I have learnt them, or common to the whole of England. The scythe is sharpened, or whetted, by a whetstone called a rubber, for which purpose it is held with the left arm along the back of the blade, the left thigh against the lower dole, and the point of the sneethe on the ground. The ringing sound of the scythe, while it is being whetted, is by no means unmusical. Every mower whets his scythe at frequent intervals; both because the scythe does its work much better and easier if it is sharp; and also because the mower requires frequent rests from the very great exertion of mowing. The rubber, by which the scythe is sharpened, requires gentle handling; for though it is able to wear away iron, when properly used; it may break from its own weight if thrown upon the ground. At the end of mowing one field of oats, I came in for a capital piece of fun. The mowers are always allowed to keep any rabbits they can catch while doing their work. With a view to this we left a patch of oats in the middle of the field till the last, so that the rabbits in the field might retreat into that patch as the sides were mown. Then when the central patch was finally mown, the rabbits ran out and we caught them with our hands, for they were unable to run at any great rate over the swathes which were lying all round. This is the usual finale to mowing a field of Corn.

SWOPPING WHEAT.

Note the word 'swop' is sometimes spelt 'swop,' but 'swép' represents the correct pronunciation of it.

8. The wheat in this neighbourhood was all cut by a process known as "swopping," except on the farm which possessed a reaping machine. A generation ago the usual mode of cutting wheat was by reaping it with a sickle. The sickle had a semi-circular blade some 18 inches long, fixed into a wooden handle

some five inches long and in the same plane with it. In reaping the sickle was inserted amongst the standing corn and all the stalks which it encircled were grasped in the left hand and then the sickle was drawn through them rather towards the reaper, reaping them off at the required height from the ground. It was customary in those days to leave tolerably long stubble; but now it is generally thought best to cut the corn off close to the ground. Reaping is now superseded by swopping, and the sickle has given way to an implement called a swopping hook. The swopping hook in appearance somewhat resembles a sickle, it has a curved and almost semi-circular blade, but the blade is made longer and broader than that of a sickle; the handle, too, is not in the same plane with the blade, but inclined at an angle of some 40 degrees to it, and raised slightly above it, the base of the blade running into the handle in a form somewhat similar to the cray of a scythe. The swopping hook is struck against the standing corn from right to left with a sort of swoop; and, owing to the inclination of the handle above-described, it can be struck close to the roots, without the knuckles of the swopper knocking against the ground. At the same time that the swopper strikes at the roots of the corn with the hook in his right hands, he presses back the upper part of the stalks with his left hand against the corn still standing to the left. For this purpose some swoppers hold a wooden rake in their left hand, some a hooked stick, and some a whisp of straw, that is to say, a bunch of some twenty stalks, which they cut for the purpose. After walking forwards and giving some half dozen strokes in this manner, the swopper walks backwards gathering up the corn which he has cut, rolling it back with him, and cutting the roots of any outlying stalks which were missed by the first stroke. The ground which the swopper covers at each turn in this manner usually extends from one water furrow to another; the water furrows being deep furrows running across the field in parallel lines every four or five yards; their object is to drain the land, and they are formed in ploughing by driving the plough in different directions every half

dozen furrows. The swopper gathers up a good armful of cut corn at each turn, as above described and does not merely gather it in handfuls as is done in reaping. The process is a much quicker one. In other parts of England this mode of cutting corn is called "fagging" instead of "swopping" and the instrument with which it is performed, is called a "fagging hook." It may be observed that in both reaping and swopping the corn is gathered with the stalks all lying the same way; while in mowing many of the stalks are sure to fall irregularly and some in the very opposite direction to the general lay of them. It is true that if the corn is growing very regularly it may be mown and yet laid regularly by means of a cradle or fork of wooden prongs fitted on above the blade of the scythe which catches all the cut corn and lays it in the proper form; but it very seldom happens that this can be done.—Swopping has superseded reaping in this district for some 30 or 35 years. Some labourers here have never reaped at all. One old man told me he had only once reaped; and that was in a field where clover had been sown amongst the corn as above described; and, the season being a very wet one, the clover had grown so high that it would have been destroyed by swopping. For my own part, I have once found a field where reaping was being practised; and that was because the field had got so overgrown by thistles that it was the only way to separate corn from them. Now observe what a curious fact is here detailed. The word 'reap' is used by farmers and labourers to indicate a process now almost disused; and the word 'sickle' to indicate the instrument by which it was effected, which was also called a reaping-hook, reap-hook, or rip-hook. The words 'swop' and 'fag' are used to indicate a new process which has superseded the old one for more than 30 years, yet the former words still retain their place in Classical English, into which the latter words have failed to force their way. I believe that if you look in an English Dictionary for the word 'swop' you will find it described as merely a slang equivalent for "exchange"; and if you look for "fag" you will find it described as meaning (1) to tire,

and (2) to express that one school boy acts as servant or fag for another. The words happen to have been used in school boy language with these significations. Here is the fact about sickles which I said above I thought would surprise you. They have fallen into disuse in England for more than thirty years.

TYING UP WHEAT.

9. When the wheat has been cut it is tied up in sheaves. Two of the armfuls cut in swopping usually make a sheaf. The wheat is thus tied up with bonds made of its own stalks. It may be worth while describing to you how these bonds are made; for you may find bonds made in a similar manner in the fields of India, thus preserving a trace of the common origin of the civilization of the two countries. This is by no means improbable. I have myself seen in a Museum at Zurich, charred nets, which had been found in the lake there, among the remains of the old swiss lake dwellings; and the knots of these nets were made in the same form as knots are made in netting now. May not wheat-bonds be as old as netting-knots? They are made then in the following simple manner. A bunch or whisp of about a dozen straws is held in the left hand, the ears all together; and a similar whisp in the right hand. The two whisks are crossed a little below the ears, the right hand whisp being nearest the body. The tail of the right hand whisp is then twisted round the left hand whisp above the head of the right hand whisp and brought down to its original position. Then the tail of the right hand whisp is opened into two halves and the tail of the left hand whisp is brought over to the right between the two halves of the right hand whisp and the two halves of the right hand whisp are carried to the left and there re-united. The bond thus made is laid on the ground; two armfuls of cut corn are placed upon it; and then the bond is drawn tightly round the cut corn and the two ends of the bond are twisted together and tucked under the bond. Women frequently work in the fields at making the bonds and

tying up the corn, while their husbands are swopping it. When the corn has been tied up, the sheaves are stood up together in clumps of six or eight resting against each other, and each such clump is called a "shock." I may add that in making bonds the stalks for each bond are not cut from the still standing corn, but are drawn out of the sheaves already made; because by that means they naturally come to the hand with the ears all together. Much time would be lost in arranging a bond out of corn freshly cut for it.

CARRYING CORN.

10. After corn has been cut, it has to be carried; that is to say, taken off to be stacked. Oats however are sometimes threshed out at once, and the straw only stacked. The carrying is effected by driving a cart down the field between the rows of shocks, and loading it with the sheaves by means of pitch forks. A pitch fork has a long wooden handle with two sharp prongs at the end shaped like a letter U. When oats have been mown, and not tied up, much more time is taken in carrying them, and the ground requires to be thoroughly raked with a broad wooden rake, called a dew-rake, to collect the stalks left by the first clearance. It would not be practicable to carry wheat loose. Moreover, oats which have been tied up can be threshed quicker than those which are carried loose. From these considerations I found that one farmer here had all his oats swopped and tied up notwithstanding that mowing is a cheaper and quicker process, as will appear from what will be said hereafter.

THRESHING.

11. Threshing was formerly effected by throwing the corn on the smooth floor of a barn, and beating it with a jointed stick called a "flail."—The chaff consisting of the husks was then separated from the corn by sifting it through a sieve, or

shaking it in cloths in the wind, or by fanning it away. This was called "winnowing" the corn. This has now been superseded by a threshing machine which is worked by steam. One such machine is sufficient for a large district, being hired by different farmers in succession. For threshing can be done at any time of the year; it is not like reaping, at which all the farmers are engaged at the same time. Indeed the regular hands are generally insufficient to gather in the harvest in time and during the harvest weeks many wandering labourers make their way through England from South to North, carrying their swopping hooks, or scythes, with them, and getting work at every step.

WAGES.

12. Now I come to the subject of wages. Four shillings per acre are usually paid for mowing oats; and a good mower can mow two acres in a day, if the oats stand regularly and are not encumbered by weeds. The price for mowing the second crop of clover is about the same, and a shilling more per acre is paid for the first crop. Fourteen shillings per acre are paid for swopping and tying up an acre of wheat or oats; but then it takes between two and three days for a man to swop an acre; the time depending on the condition of the corn. These results are only obtained by working from 5 o'clock in the morning to eight at night, of course, with intervals for breakfast in the morning, lunch in the forenoon, dinner at midday, and an afternoon meal, which the labourers call their "bait." Furthermore, when the grass is being cut in the long days at Midsummer,—and you know the days are very long in England at Midsummer—a man will sometimes mow from 3 o'clock in the morning till nine at night. By this means he may perhaps mow an acre and a quarter in the day, for which he gets six shillings per acre. Such is the hard work and the small pay of our country labourers. And it is only for a few weeks at hay-making and harvest that they can earn these

sums. These are exceptional prizes to them. During the greater part of the year they are only engaged at thirteen shillings and six pence per week. Out of this they have to pay their house rent, and find food, clothes, firing, and other necessities for themselves and their families. The scythes and swopping hooks are provided by the men themselves. The blade of a scythe costs five shillings, and one new blade is required every year. The rest of the scythe costs another five shillings, but it lasts for a good many years. The labourers, however, are cheerful and contented, and they always expressed themselves deeply grateful for the help they received in their work. "A little help is worth more than a deal of pity" one old man said to me one afternoon, when I had joined him in mowing a field of clover—of course I always offered them a small tip of a shilling or so, but they really did not expect this, and sometimes refused it on a second occasion, saying they did not like to trespass too much on good nature. They always offered me a drink of the liquor which they had with them in the field, which was sometimes a cold tea, sometimes a mild beer, and sometimes, a home-made Ginger-beer. And I always made a point of taking a drop, so that they might have the satisfaction of making some return for the help they received. I need hardly add that men thus engaged in hard outdoor labour all their lives are a healthy and sturdy lot, with sunburnt faces and strong sinewy arms; and it is thus that the bone and muscle are produced, which, backed by firm hearts, and directed by clear heads, have raised our nation to the position it occupies in the world.

CULTIVATION OF HOPS.

13. I pass on now to the last of the crops which I mentioned at the beginning of my letter, namely that of hops. Your readers are no doubt aware that hops are employed to flavour beer. Hops are not an annual plant, which requires

sowing every year; but when once a plot of land has been planted with hops, it will continue bearing them from the same roots for many years in succession. A plot of land so planted is called a hop-garden. One garden, which I visited, had been planted 28 years ago; another had existed beyond the memory of any person now living, and was reported to be 200 years old; and it was said that the hop-roots in one part of it were those originally planted; but other parts had been replanted within comparatively recent years. Yet the whole garden is still in full productiveness. Of course it is constantly well manured, as all hop-gardens are. In general, however, hop-gardens get exhausted long before the last mentioned period has elapsed; they no longer produce remunerative crops; and the only thing to do, is to grub up the roots, and turn the land to some other purpose. I ought to add that the village, in which I have been staying, is in the extreme southern limit of the hop growing district, and my remarks apply to its neighbourhood.

Hop plants are propagated by cuttings, and the beginning of March is the time at which cuttings can be taken and a new garden planted. A hop-garden is always planted in a regular pattern, so that the hop plants run in rows whether looked at lengthways, breadthways, or diagonalways. The alleys between the plants are just wide enough to allow a weed plough, called an "idget" to be driven along them to clear the ground. The spots where the roots of the hops grow are called the hills, though they are more than a couple of inches above the level of the alleys. It appears that sometimes two, sometimes three, and sometimes four roots are originally planted in each hill; and these systems of planting are called two-pole work, three-pole work and four-pole work, respectively; and are applied to different sorts of hops. But however many roots are originally planted on each hill, they soon grow together in one confused mass. A newly planted hop-garden gives no crop in the year in which it is planted, but it bears a crop in the following and every subsequent year.

Besides the 'idgets,' which are used for clearing* weeds from hop-gardens, two other sorts of weed ploughs are employed in this neighbourhood, one light one called a 'shim,' and one heaving one called a 'broadshare'. The latter implement is also called a 'Bentall,' but I believe that Bentall is merely the name of the maker.

I ought to add that I have here spelt the word "iäget" according to the pronunciation of it by all the labourers with whom I have conversed: but I have been told that it should be spelt 'hidget,' and I have seen it appear in two sale-lists as 'edgit' and 'hop-nidget' respectively, so unsettled is the orthography of rustic English even at the end of the nineteenth century.

In March of each year a hop-garden is completely cleared of all sprouts of the hop plants as well as weeds, and nothing is then to be seen above the surface of the ground. The hop poles are then erected for the coming crop, being placed in group of two, three, or four, round each hill, according to the planting of the ground as above mentioned. Nine hundred hills per acre are planted for four-pole work, 1,200 for three-pole, and 1,800 for two-pole work; so that there are always 3,600 poles to an acre. These poles protrude some 12 or 14 feet above the ground and require to be firmly fixed into it. For this purpose deep holes are made with an implement called a hop-pitcher, which consists of an iron pike, with a wooden handle across it at the top. Pitching poles is by no means light work, as I learnt in pitching some to make a fence round a hay-stack to protect it from cattle. Ash and chestnut make the best hop-poles, but oak, beech, birch and alder also produce serviceable poles.

The hop poles being pitched by about April, the young shoots of the hop-plant then grow up and are tied to the poles, each pole taking two or three shoots; and these stalks twine or are turned round the poles in the direction in which the sun moves: hop-trainers say it would be impossible to make them

twist in the opposite direction. The stalks of the plants and also the tendrils and branches, which they throw out, are all called the "bine." The bine is easily cut, and the branches can easily be pulled off the main stalk; but the bine is nevertheless tough, and difficult to break with the hand.

Week by week, from April to about June, the bine climbs up the poles, being occasionally tied to them and twisted round them by hand. In time it reaches the tops of the poles, and gives out numerous leaves shaped something like vine leaves, of a deep green colour, and numerous sidebranches and topbranches all clothed with twigs and leaves, which hang down in the air, or catch with the bine from neighbouring poles and intertwine with it, and hang in festoons from pole to pole. Then on the main stem, the side-branches, the top-branches, and on all the lesser twigs, the hops themselves appear, growing sometimes singly, sometimes in pairs or bunches at the joints of the line, and sometimes in regular clusters at the extremities of the twigs. The hops vary in size, from something smaller than the top joint of your little finger to something longer and thicker than the biggest finger of the biggest man. Each hop consists of a number of light green frouds growing closely together round a central stem and presenting somewhat the shape of a miniature pine-apple. Some hops are found with tendrils and leaves sprouting out of the points and sides; these are called "proud hops." The borders of a hop-garden are always well protected against the wind by tall hedges, plantations of trees or artificial palisades of hop-poles pitched closely together. The ancient hop-garden mentioned above was fringed by elm trees of very venerable age. You may easily imagine that a ripe hop-garden presents a very pretty sight.

HOP-PICKING.

14. The hop-picking commences just as the corn harvest ends and generally extends throughout the month of September. In the cultivation of hops several varieties have been

produced which ripen successively one after the other and on which the hops are of different sizes. A hop grower in general has his grounds so planted with these different varieties, that one gang of pickers may be able to pick the whole continuously, commencing with the earliest and working on to latest kind. There are about six different varieties of the hop-plant grown in this immediate neighbourhood, some named after some cultivator, and other bearing a name descriptive of their peculiar quality. The only one of these names which is worth mentioning is that of "grapes," which is given to a hop-plant on which the hops grow rather more in clusters than on any other. The hop-plants in the ancient garden above mentioned were of this kind. Just fancy what confusion might be caused by this name, if ever the bulk of our literature was lost, and only a few waifs and strays of it went down to posterity. One fragment might state that grapes would not ripen out of doors in England, except in the warmest seasons, and then only those which grew against sunny walls of a southern aspect. Another fragment might describe thousands of people turning out every year to gather grapes by the bushel from standard plants. How this would puzzle a commentator, yet the explanation is simple enough. In the former sentence the word grapes means fruit of the vine; in the latter, fruit of one kind of hop-plant. How many discrepancies in ancient writings may not be capable of some equally simple explanation, and how many statements in ancient writings may not really mean something as different from their apparent signification as the latter of these two propositions!

When the first hops are ready for picking, the farmer summons his gang of pickers, and sends into the hop-garden a number of bins made of a coarse sort of sail cloth hanging from a wooden frame work. In this district each farmer's gang consists of the wives of his own labourers with a few of their neighbours. The local supply is sufficient to satisfy the demand for hop picking labour here. But in many parts of Kent the ground is almost wholly devoted to hop-growing and the

inhabitants of the district are insufficient to pick the hops in time. Into these parts therefore some twenty or thirty thousand women go down every year from London, with their children, to pick the hops; and some are temporarily housed in barns, while others camp out in the fields. Hop picking is not hard work and is in fact a healthy amusement, and it commands accordingly only a small pay, less than the wages of a labouring man. A few men are employed in each hop-garden during the hop picking to act as pole pullers and measurers to cut the hop-plants, pull up the poles, bring the poles to the bins for the women to pick, and measure off the picked hops from time to time. Each pole-puller is furnished with a hop bill, consisting of a sharp bill or sickle on a long wooden handle with which he cuts the bine at the roots and wherever it has grown together between pole and pole. Moreover as the poles have been tightly fixed in the ground, some force is required to draw them out. For this purpose an implement called a 'dog' or 'hop-dog' is used. It happens that the name 'hop-dog' is also given by the pickers to a certain pretty caterpillar, that of the light-tussock moth, which feeds upon hops; this is by the way, however. The hop-dog, with which the poles are drawn, consists of a wooden log some five feet long, slightly tapering at one end, which may be called the handle, and having attached to it, two thirds of the way downwards, towards the base, an iron crank shaped like a V, with its inner sides jagged or toothed. This is pushed against the roots of the poles so as to nip them in the V, and the pole is then drawn by raising the handle of the dog, which acts as a lever with the fulcrum at its base. Drawing poles in this way is called 'dogging' them. The mouth of the V is placed sometimes upwards and sometimes downwards, but the latter is the better form.

The poles when drawn are laid over the bins and the hops are picked off into the bins. As the picking progresses the bins are moved down the field from one position or 'standing' to another, leaving heaps of picked poles behind them at each move. The women usually bring their children with them into

the hop-gardens to assist in the picking, and you often see little mites, not tall enough to work at a bin, sitting with baskets before them under the shade of the still standing poles and calling out every now and then "give me another branch ma" or saying "my basket is full" and bringing it, and pouring up its contents into the mother's bin. The schools in hop districts always hold their holidays in the hop-picking season, so as to enable the children to take part in it. Moreover as the mothers are taken away from their homes for the whole day it becomes necessary for them to take their babies also into the fields with them. These may be seen accordingly in the hop-gardens strapped into perambulators, or reposing on beds of cut hop-plants, and shaded by umbrellas. These youngsters of course often also make their presence known by their voices; and it is no uncommon thing to see a woman rest for a time from her picking, while she turns to suckle her child. Each family has to take to the hop-garden sufficient provisions for the mid-day meals, for the hop-picking begins at seven every morning, directly after breakfast, and usually lasts till it is nearly dusk in the evening. The fresh air and gentle exercise, which are enjoyed in hop-picking, have a beneficial effect on the health and spirits of all who take part in it, and the sounds of chatting and laughing are constantly heard in the fields, while the children occasionally further enliven the scene with a little singing.

BINNING STRANGERS.

15. It has at all times been common for strangers to wander into the hop gardens, in the picking season, to see the fun, and give the pickers a little help in their monotonous, though not arduous, occupation. In former times it is said to have been the general custom with the pickers, when they found a stranger thus within their field, to lay hands upon him and put him into one of the hop bins and cover him with hops, and call on him to give a little money to provide a treat for the

pickers. Of course any one, who was thus once binned, was not liable to a repetition of the sentence but was duly christened into the hop picking fraternity of that garden and was free of the field thenceforth. In the present day, however, England has become a little less rough, though perhaps a little less "merrie" than it formerly was, and the pickers now are generally shy of binning a stranger who appears amongst them. However in the garden which was 28 years old, which I mentioned above, I found, soon after I entered, that some of the old hands were holding a consultation together; and then one of them advanced and said with a broad grin, "I beg your pardon, Sir, but I suppose you know the rule is that a stranger must stand a gallon of beer, or else go in a bin." I said good humouredly, that I had no objection to doing both, and they seemed immensely pleased to find that I looked on the old custom as a harmless joke, and was not offended at the idea of being binned. They accordingly took me up by the ankles and shoulders, and put me into one of the bins, and threw a few hops over me; and, on getting out, I gave them a few shillings, which regaled the whole company with a glass of beer each at their lunch on the following day.

PAYMENT FOR PICKING HOPS.

16. At intervals during the day the measurer comes round with a basket holding a bushel, to measure out the hops which have been picked and carry them off in big hop bags holding some ten bushels apiece. The pickers, however, are not paid when the hops are measured out of their bins; for, strange to say, the exact rate of their remuneration is not fixed till the hop-picking is over; and then the farmer fixes it, after considering the quality of the crop, the difficulty of picking it, and the rate at which neighbouring farmers are paying the pickers. I have read in the papers this year that in Kent the pickers received a shilling for every six bushels they picked, but here a shilling for eight or nine bushels appears to be the probable

rate of payment. I fancy that a woman picking alone can only earn about two shillings a day in this neighbourhood. Still as the work lasts for a month and the husband is earning wages at the same time, the hop-picking brings in a nice little addition to the family income. As the pickers are not paid when the hops are measured out, the amount they have picked is either booked, or else tallies are given to them representing the amount. These tallies are small leaden coins, bearing the farmer's initials and a number to denote the denomination, of course each farmer must have tallies for one bushel, but the higher denominations vary. In one garden I saw tallies for 12 bushels each; in another, tallies for 10 and 50.

DRYING HOPS.

17. When the measurer finds that as many bushels have been picked as the farmers drying house, which is called an "oast house" can dry in the following night and morning, he stops the picking for the day for hops are a delicate crop and must be dried the moment they are gathered, and they must also be picked the moment the plants are cut, and cut just when they are ripe. The hops, therefore, when picked, are immediately carried off to the oasts-house, which I will now proceed to describe. The oast-house consists of a small barn with two floors, adjoining a small tower with two floors. The ground floor of the tower is a hot air chamber, which, by means of a stove, or of fire, is filled with hot air and the fumes of brimstone. The ceiling of the hot air chamber is formed of rafters covered with open wood work; and on this wood work is laid a horse-hair carpet, which forms the floor of the chamber above, which is the "oast" proper. The hot air and the fumes of brimstone thus ascend between the rafters and wood works through the horse-hair carpet, into the oast. At the same time the wood work on the rafters is sufficiently strong and close to enable a man to walk about the oast and spread the hops there and rake them out again. This indeed is what is done. The hops are first

taken into the chamber on the first floor of the barn, which is called the hop-loft, thence they are put into the oast and spread out about a foot deep over the horse hair ; they are left their twelve hours to dry ; they are then raked back into the hop loft ; and finally they are shovelled down through a trap door in the hop-loft into a stout big bag called a hop-pocket, which is hung under the aperture below. The hops are trodden or rammed tightly into this pocket ; which, when filled, weighs about 150 pounds, and contains rather more than 100 of the original bushels : for a bushel of hops when dried weighs about a pound and a quarter though it weighs some five pounds when the hops are first picked. The top of the oast chamber always runs up to a point in the middle, and is there surmounted by a tall wooden cowl, shaped like a peaked hat, slightly sloping, and having an aperture on the lower side of the slope. The cowl is furnished with a long arm running out at its base, which acts like the tail of a weathercock, and shifts the cowl round, for the cowl rotates, so that the aperture is always away from the wind, or, as sailors say to the leeward. The reek or steam from the drying hops can thus always find its way out at the aperture, and indeed it is often seen issuing forth in volumes, and scenting the air with the perfume of hops. These oast-houses with their quaint cowls, which are nearly always painted white, form a striking feature in any landscape ; and their prevalence informs a traveller that he is in a district where hops are grown. Malt-houses however somewhat resemble them. Those oast-houses which are warmed by stoves, have separate chimneys for the stoves and are called ' cockle houses,' the ' cockle' being a name for the stove ; while in those, which are warmed by fires, the tower of the oast-house is itself the chimney, and these are called ' rundle-houses.' The towers of the latter are usually round with a passage round them, to give access to the fires. In the cockle-houses any sort of fuel may be burnt, and the brimstone is burnt on the top of the stoves ; but in the rundle-houses only charcoal cokes and smokeless Welsh coal can be burnt, and the brimstone is burnt in the fires. The

roundle-houses however consume less fuel, and new houses are generally built on this principle; while the oldest oast houses in this neighbourhood are cockle houses. The demand, which hops create, for charcoal and poles, causes many parts of the neighbourhood to be devoted to growing trees and underwood; and here fine exercise might be obtained in the wood-cutting season.

SUNDAY OBSERVANCE.

18. No hops are picked anywhere in this district on Sundays; but some farmers pick double the quantity of hops on Saturday and so keep their oasts burning all Sunday—others pick the usual quantity of hops on the Saturday, whereby the oast is kept filled till noon on Sunday, and is then left empty until noon on the Monday. Others are more considerate still to the pickers and driers, and pick only one oast-full on the Saturday, whereby the pickers get home by midday, and have time to tidy their homes and attend to their washing, and the fires of the oast are let out at midnight on Saturday, not to be rekindled till noon on Monday.

COST AND PRICE OF HOPS.

19. It will clearly appear, from what has been said that hops are a very expensive crop to grow; and it is calculated here, that, taking into account the occasional renewal of the poles, it costs on an average £ 30 per acre annually to cultivate them highly, and at least £20 per acre to cultivate them with ordinary care. But then in a good year an acre will produce a ton of hops; and this year hops are selling at £5 per hundred-weight, so that an acre may bring in £100. And even heavier crops and higher prices than these may be obtained. On the other hand in a bad year the crop may fail entirely, and the whole outlay may be lost. So that altogether hops are the most fortune-making and fortune-marring crop in which a farmer can indulge.

The pockets of hops, when duly fastened and weighed and marked with their weight, are sent off to the hop merchants or other market to be sold ; whereby eventually, they find their way to the Brewers, and impart their flavour to our national beverage. And here, where the hops take leave of the farm, we will take leave of the hops.

CONCLUSION.

20. And now that we have taken leave of the hops, let me take leave of you also, Mr. Editor, for the time is approaching for me to take leave of the little country village, where I have been indulging in these rural pursuits ; and where I have been writing this letter to you in my spare hours from day to day. And in conclusion I will make one remark by way of a moral to my story, and to adapt this communication to your periodical. Can there be any truer charity, any better practical application of the real principles of religion, than to turn our desire for recreation into a channel, which shall have the effect of somewhat lightening the toil and weightening the purses of the honest and industrious simple folk, whose labours have been detailed above ?

And so Believe me to remain,

Yours very truly,

A. D. TYSEN.

ANALYSIS.

The following is an analysis of the foregoing letter stating the subject of each of the divisions which are numbered above, and appending to each division a list of the technical words, which will be found explained in it.

1. The long Vacation.
2. How to find amusement.
3. The first day in the country—stubble.

4. Cultivation of Wheat, Oats, and Barley,—ear of corn ; bearded.
 5. Cultivation of clover.
 6. Rotation of crops.
 7. Mowing oats and clover.—Swathes ; Scythe ; Sneethe ; doles ; cray ; cray-ring ; cray-wedge ; rubber.
 8. Swopping wheat—reaping ; sickle ; swopping ; swopping-hook ; whip of straw ; water furrow ; fagging ; fagging-hook ; reaping-hook ; rip-hook.
 9. Tying up wheat—sheaves ; bonds ; shock.
 10. Carrying corn—pitch fork ; dew-rake.
 11. Threshing—flail ; winnowing.
 12. Wages—bait.
 13. Cultivation of hops—hop-garden ; alleys ; hills ; idget ; shim ; bentall ; broadshare ; two-pole work ; three-pole work four-pole work ; hop pitcher ; bine ; proud hops.
 14. Hop-picking—grapes ; bins ; pole-pullers ; measurers ; hop-hill ; hop-dog ; lever ; fulcrum.
 15. Binning strangers.
 16. Payment for picking hops—hop bags ; tallies.
 17. Drying hops oast-house ; oast ; hop-loft ; hop-pocket ; cowl ; leeward ; reek ; cockle-houses ; roundlehouses ; cockle.
 18. Sunday observance.
 19. Cost and price of hops.
 20. Conclusion.
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DR. EARNEST TRUMPP ON THE LIFE OF NANAK.

The Secretary of State for India entrusted to Dr. Trumpp of Munich the great work of translating the Sikh scriptures into English. Dr. Trumpp who was we believe for sometime a Christian Missionary in Sindh, and had written an elementary grammar of the Sindhi language, was not altogether unfit for this work. But he confesses the difficulty of making "a trustworthy translation of such a difficult book as the Sikh Granth." He has however published the translation under the orders of the India Office, and the English reading public have been enabled to obtain some insight into the contents of the hitherto mysterious scriptures of the Sikhs. Dr. Trumpp has also very properly appended to his book a translation of the native biographies of Nanak and the other Gurus. It would have been better if the translator, while writing the introduction to his book had omitted his own remarks and criticisms on the character of Nanak and his religion, and left his readers to draw their own conclusions on that subject. The hostility and contempt which the translator, on account of his evangelical tendencies, feels compelled to express, unfortunately add to the difficulty of offering "that trustworthy translation" about which he feels and expresses a natural misgiving. Even more eminent orientalists than Dr. Trumpp are yet to know how a strong personal sympathy with the subject of one's literary labours helps the intellect and the understanding to give a correct exposition of texts whose real meaning is sealed to the mind of the man who views them with a critical, or what is worse, a faultfinding eye. But we are thankful to Dr. Trumpp for what he has done, and mean to turn his labours to the highest use. A very short sketch of Nanak's life appeared in these pages in the shape of an article headed Nanak's Call. But some of the passages of Nanak's life as translated from the Janam Sakhi will bear reproduction.

About his infancy it is said that "when he became big he played with the boys. But the views of the boys and his were different. In his spirit he was occupied with the Lord." This means that he never agreed with his playmates and kept aloof from them as much as he could. When Nanak attained his

youth his father insisted upon his taking up some kind of work. But the young man did nothing. "Nanak kept the company of Fakirs, he spoke to nobody else." Sometimes he would fall down in a trance, and lie on the ground, and neither eat, nor drink ; so that his neighbours took him as one who had an attack of insanity. On one occasion he remained in this condition for three months, and when at last a medical man was brought, Nanak gave such indications of his sanity and deep wisdom, that the physician felt ashamed in his presence, and said to Kalu, Nanak's father, that his son was a great saint. Kalu thought that some worldly occupation would do him good, and therefore entrusted him firstly with the charge of a herd of buffaloes and then again with the charge of a field of corn. But on both occasions Nanak utterly failed to do his work properly. The buffaloes were allowed to trespass into a neighbour's field which they wasted. The owner of the field brought a suit against Nanak's father in the court of the governor. And as for Nanak's own field it is thus described in the *Janam Sakhi*. "Kalu gave to Nanak one maund and a quarter of seed, Nanak took it, went, and cast it. The field sprang up but who protects it? Any one's cattle, any one's ass, any one's filly, any one's horse eat it away. Nanak removes none of them. Kalu went and saw his field had sprung up well." Becoming angry that the field had been wasted, he began to reproach Nanak, and said. "A fine son in thee has been born in my house to cause destruction." Failing in this Nanak's father sent him with twenty rupees to engage himself in some trade. The account given of this transaction is as follows:—

[Then Kalu said : "Take twenty rupees and go and bring four or five things ! Bring salt and turmeric and some other things, that I shall point out to thee ; and if thou wilt make this time a good traffic, then I will give thee again many rupees." Nanak answered. "Well, father, thou wilt see thyself, what a good traffic I shall make." Kalu gave him the twenty rupees and (sent) one servant with him. They set out ; when they had gone twelve kos, he saw that an assembly of sadhs was sitting there, and how was it ? Except a strip of cloth between the legs, they had no kind of clothes on. Among them was a Mahant ; him Nanak asked : "Sir, are you not in possession of clothes or are clothes not pleasant to your body?" The Mahant said : "Now brother why dost thou ask ? What object hast thou ?" Then Bala, the Jat, who was as servant with him, said : Hear, Nanak, thou hast come for the purpose of traffic, go and take up that traffic, that Kalu has told thee." Nanak said :

"Hear brother Bala, my father has said, that I should make good traffic. Shall I make a good traffic or a bad one, tell me thy advice." Bala answered : Kalu has sent thee for good traffic." Then Nanak said : "Bala, this is good traffic and that is bad traffic." Bala replied : "Sir, know thou (thyself,) thou art the son, he is the father." Then Nanak asked these sadhs : "Why have you not given me an answer"? The Mahant said : "O boy we are Nirbanis, to us abstinence from the clothes is necessary." Nanak said : "you will also not be eating." The Mahant replied. "O lad, when the Lord sends, then we are eating, otherwise we remain silent, for this reason we are dwelling in jungle ; having become Sanyasis we no longer dwell in a village, in a village there is hope (of getting something.)" Then Nanak said : "Hear, O Mahant, what is thy name"? The Mahant mentioned his name : "(My) garb (is that of a) Nirbani, (my) name : the dust of the saints." Nanak became very happy and said : "Hear, brother Bala, I cannot give up this traffic." Bala said : "Hear Nanak, Kalu will be angry with me, see thou to it"! Nanak replied : This is a good traffic there is no loss in it, but on the contrary an increase." Bala said : "you must know it." Then Nanak took the twenty rupees from Bala and put them before the Mahant. The Mahant said : "How O lad? these are of no use to us, and they are given thee by thy father for the sake of traffic ; what dost thou mean by giving them to Faquirs? Nanak replied : Hear, O Mahant ! My father had said to me : "If thou come having made good traffic, then it is good ! "This is good traffic, every other traffic is bad." The Mahant said : "Hear O lad, what is thy name? who art thou"? Nanak replied : "Hear O Mahant my name is Nanak Niraukari (the formless one,) I am the son of Kalu, a Khatri of vedi tribe." Then said that Mahant : "Hear O lad what is this? Niraukari and the son of a Khatri? Nanak replied : "In the Dwapar yuga we had performed devotion to the formless one, the devotion was complete, but desire entered us ; therefore our birth took place in a low house. Then our birth took place in the house of an oilman, on account of that desire we were again born in the house of a Khatri.

At that time also we were incorporeal and now also we are incorporeal. Then the Mahant said "O lad Nanak, ask thou something"! Nanak replied : "What shall I ask? the one formless one I desire, I desire nothing else." Then the Mahant said again : O lad, thou thyself art the formless one what shall we give to thee? But do (one) work, take these rupees and bind them in thy bundle and bring provisions for thee, that the Atits (Faquirs) may eat, money is of no use to us." Then Nanak took Bala with him and went to the town, he took provisions and fuel, and raw pots and brought them and put them before the Mahant. Then the Mahant said : "Nanak Niraukari, thou art indeed the Formless one. The Atits had

passed seven days in fasting; now go thou! Then Nanak bowed his head rose and went. After (that) an Atit asked the Mahant: "Sir, why didst thou send him away, he had done service to thee. The Mahant replied "Hear O Atits, he was himself the form-less one, he had come to inquire after us, we had to take from him our provision, but service we had not to exact from him; his splendour could not be borne by us, therefore we gave him leave.

When Nanak had gone above one Koss, he began to ask Bala "brother Bala, what has been done by us? Bhai Bala said: "Hear, O Nanak, by me none (*i.e.* rupees) have been eaten (spent); thou didst demand them and I gave them to thee." Then Nanak said: "Bala, we did not make the mistake." Bala replied: "If I made the mistake, thou must know, if I did not make the mistake, thou must know. As thou wast inexperienced so was I inexperienced. Kalu knows (this) or thou must know it." Having come there (*i.e.* home) Nanak did not enter his house and Bala went to his own house. Kalu was informed, that Bala, the servant (of Nanak), had entered his house and that Nanak had not come. Kalu became alarmed and went to the house of Bala and called him out. Bala came out of the house and Kalu asked: "Bala, where is Nanak and where are the rupees?" Bala said: "Mahata Kalu, in going along Nanak has given the 20 rupees away to feed Faquirs," Kalu said again: "I, who had sent thee with him, what for did I send thee with him? that you should feed Faquirs?" "Mahata Kalu, thou hast said to Nanak: make a good traffic!" He said: "Hear, Bala, we must make a good traffic; by him the good traffic has been made, thou mayest cry or not." Then Kalu said: "Show me to a certainty where he is?" Bala took Kalu and came with him to the pond. Having come there Kalu seized Nanak and began to ask: "Where are those twenty rupees?" Nanak did not say any thing. Kalu became angry and gave Nanak two slaps on the left cheek and on his right cheek he gave him (two) with his right hand: Nanak shed tears, but said nothing, the water ran down his cheeks. One man went to Rae Bular and said: "Kalu, the Patvare, has given his son a severe beating. Nanaki, the daughter of Kalu has fallen for the sake of Nanak at the feet of Kalu (saying) O father, forgive him this fault for my sake!" Nanaki has released Nanak, when a man of Rae Bular came (and said): "Go, Kalu the Rae is calling thee and bring also Nanak with thee?" Kalu said: "Sir, what shall I bring?" This my son has quite upset me, what shall I do?" That servant of Rae Bular said: "Go, brother, go there That servant brought both to Rae Bular." The Rae was sitting in anger; when he saw Nanak, he wept. The Rae rose and embraced Nanak, he took him and kissed his head. When he looked at his face, what did he see? That the water was running down his cheeks! Then the Rae said: "Hear, Kalu, I had told thee, don't call Nanak bad, and (yet) thou hast

beaten him today. My word has made no impression on thee, thou hast had no love to God nor affection to thy son, that there is only one son in thy house? Kalu, thou art a great fiend! Kalu, Nanak is not (held) worthy in thy house. What shall I do, as this one has no knowledge of himself? Kalu replied: "Sir, I had given him twenty Rupees. There is no traffic and no rupees (more,) what shall I do? You are quarrelling with me. I had sent (also a servant with Nanak; that one began to say, that he has fed faguirs. "Rae Bular asked the servant Bala: "Where has Nanak thrown away the twenty Rupees? Bala told before the Rae the whole thing that had happened. Then the Rae said: "Till now I never called thee bad, now I call thee so, because thou, uproarious, unhappy man, hadst beaten so much Nanak for the sake of twenty Rupees. Go, Umeda, bring from within from the Ranee twenty Rupees and put them into the hand of the uproarious Kalu? What shall I do, as he (Nanak), will not eat in my house, otherwise I would keep him in my own house, he is not to be kept in thy house; to-day or tomorrow we were entrusting him to somebody." Meanwhile Umeda brought the Rupees from the Ranee Khokhar and put them before Rae Bular. The Rae taking them into his hand, began to give them to Kalu, but Kalu would not take them and said. "Sir the Rupees are thine and I also am thine and Nanak also is thine. I am not at all grieving about the Rupees, I am grieving about his conduct." The Rae replied: "He is acting well, Kalu, take the Rupees as long as the steps of Nanak are here, so long we will serve him." Then said Umeda, the Vazir of the Rae. "Kalu, take the Rupees! it is not good to disobey the word of the Rae. Rae Bular must be obeyed, otherwise he will take it amiss." Then Kalu took the twenty Rupees. Kalu having taken the Rupees became astonished. The people of Talvandi, the Khatries, and the Brahmins, and the Jat families, they all began to be angry (and said). "Art thou a Khatri? Thy birth is rather like that of Chandal, that thou hast thus beaten thy son. And thou hast taken twenty Rupees from the Rae!" Then the next morning Kalu went again to the Rae and fell down at his feet and said: "I have no place whatever, don't beat me; take back again these twenty Rupees!" The Rae replied "These twenty Rupees we have not given to thee, I had to give them to Nanak, to him they are given, how should they be again taken from thee?" Kalu answered: "Sir, where were Rupees with Nanak, that is they were borrowed by thee from him?" The Rae replied: "Kalu, thou do'st not know it; as much wealth and property there is in this world, the Lord of all that is Nanak, what he gave, that we were eating and drinking."]

The disagreements between the father and son continually grew on account of the hard worldly disposition of the one, and the

utter indifference to every kind of ordinary work manifested by the other. At last Nanak was obliged to leave his father's house at Talavandi, and go to live with his sister and brother-in-law at Sultanpur. There he got charge of the commissariat given him through the influence of his brother-in-law who was the steward of the Nabab of the place. Nanak seems to have discharged his onerous duties very efficiently at Sultanpur, though he would lay by no money, but spend everything in feeding Fakirs and mendicants. His marriage was arranged about this time, and Nanak had to take a wife when he was no more than nineteen years old. But the prophet's relations with his wife did not turn out satisfactory.

"Nanak returned again to Sultanpur and took the mother, the Coni," to her father's house, then he went to the commissariat and sat down there and commenced his work. As the custom of Guru Nanak was, so it continued to be. He showed little affection to his wife and the mother, the Coni, became (in consequence thereof) angry, the conduct of the Guru did not please her, the Guru did not apply her to his mouth (i. e. he did not kiss her.) Two months passed and he did not enter the house.

"When mula came to see his daughter, she said to him: 'O father, where hast thou given me away? This one is feeding the people and does not at all care for his house.' Mula went to Jairam, made a great row and said: 'Having obtained my daughter thou hast drowned her.' And to Nanak he said: 'O thou whence hast thou been born?' But Nanak did not speak at all. The name of the mother, the Coni, was Sulakhani, and because she came to the house of the Guru, she was called the mother, the Coni. They made continually altercations and months on months passed in squabbles. The name of the mother-in-law of Nanak was Candorani. Candorani came to her daughter and daughter began to weep before her mother. Candorani became very angry and went to Bebe Nanaki and began to quarrel with her. She said: 'How so? You begin to govern thus, that you ruin other people's daughters? You have no fear of God, thou dost not admonish thy brother, thou dost not consider thy sister-in-law as one (with thee), thou dost not look after thy sister-in-law! Neither does thy husband admonish his brother-in-law, tell me what you have in your mind? Bebe Nanaki replied: Hear, O aunt how shall I admonish my mother? My brother is no thief, nor adulterer, nor gambler, he is not committing any wickedness, this is (all), that he is giving alms to the naked and hungry; with what one earns oneself, one may do what one pleases. Then you may reproach him, when your daughter remains hungry or naked'.....Candorani remained

silent, she could not say anything. She came back to her daughter and said : ' O daughter, thy sister-in-law has put me quite to shame, I could not give her any answer ; O daughter behave thou also a little humbly.' Sulakhani replied : ' O mother I am not hungry nor naked, jewels, clothes, food, all this I have.' ' But daughter, if thou hast all this, why art thou giving a bad name to the son of a Khatri ?' She said : ' O mother, what shall I do ? He is not applying me to his mouth, he does not spock to me face to face, what shall I do, to whom shall I speak ?' Candorani went then again to Bebe Nanaki and commenced to say : ' O daughter, I have much admonished thy sister-in-law ; she admits that she is not hungry nor naked, but she says that he does not speak her face to face, nor apply her to his mouth : what shall I do ?' Bebe Nanaki replied : ' O aunt the manner of my sister-in-law is rough,.....but she herself will become discreet.' ' Well daughter Nanaki, there is no question of any want, but consider thou thyself : what is the custom of the women, that also is desired ?' Bebe Nanaki replied : ' Thou art right, the Lord will make it well ; comfort her and admonish her also, that she should walk according to his word, that she should be gentle and give up roughness. Thou also knowest, O' aunt, that I am taking care of my brother and I do not consider Nanak as my brother, I consider Nanak as the Lord ; put thou true faith in him ! We are so afraid of Nanak, that we dare not say a word to him, for Nanak is a Fakir. Candorani went then home.'

Latterly however two sons were born to Nanak, namely Shri Chand and Lakhmidas. In the meantime Nanak's charity to the Fakirs and other religious mendicants grew to such an extent that the people began to whisper he was spending the government money. Reports to that effect reached the ears of the Nabab of Sultanpur. About this time happened the great event which we have on another occasion described as Nanak's Call. The prophet disappeared amidst the stream of the river Beas, and could not be seen for some days. People said " he has squandered the money of the Government and disappeared." When seen once more by men he was in the midst of Fakirs. The Nabab seized Jairam, Nanak's brother-in-law, by whose recommendation he had obtained the post in the commissariat. The Nabab said " Nanak thy brother-in-law was my steward, answer thou for my money." Jairam went to Nanak, and said " Nanak, Daulat Khan the Nabab wants the account, go and give it." Nanak rose, went with him, and gave the account. 760 rupees came out as surplus to Nanak. Daulat Khan was informed that 760 rupees came out as due to

Nanak on the part of the Government. He said "O Nanak, sit down in the commissariat, what is thy own bill, settle that, take it, and go on with the business of the commissariat." Nanak replied "Nabab, this money is of no use to me, this money belongs to God, feed the Fakirs with the money." Nanak got discharged, and did not enter his house, but remained outside. Such suspicions had often been awakened in the mind of the Nabab against the honesty of Nanak. He was frequently made to give account, and he always came out in triumph with a large surplus in his favour, with which he fed Fakirs and good men. After leaving the Nabab's service, Nanak began to proclaim "*There is no Hindu and Mussulman* which means that he ignored the distinctions of caste." Upon this he was invited by the Nabab, his former master, to attend prayers at the mosque. Nanak consented, but while at the mosque instead of attending to the prayers, he began to laugh. "Prayers being over, the Kazi began to complain of the irreverent conduct of Nanak. Being called to account, he said, he laughed because the prayers of the Kazi were nugatory. Being asked to explain, he said that the Kazi had left a foal in his courtyard in which there was an open well, and that while saying prayers his thoughts were often wandering to the foal, lest it should fall into the well. On this the Kazi fell at Nanak's feet, and confessed it was true."

Nanak then began to travel over vast tracts of country. "His first journey is said to have been towards the East. There he came in contact with a certain Shekh Sajan Khan, who had built a temple for Hindus and a mosque for Mahomedans. He received all who came to him with ostensible friendliness, but murdered them while sleeping, and plundered their goods. Nanak got to the bottom of his rascality, and convinced him of his sinful life, which brought him to repentance." On one of his journeys he is said to have been taken prisoner by the troops of Baber, who set him at liberty. Nanak by the frequent mention of Baber's name which he makes in the Granth, seems to have seen a great deal of that Mogul conqueror, who subjugated the Punjab to his rule in 1524. The biographies speak of a journey to Ceylon, and of another to Mecca where he had the famous conversation with the Kazi. When he reached Mecca, he laid himself down, and by chance turned his

feet towards the Kaba. Kazi Ruknuddin, on observing this, reproached Nanak of irreverence towards the house of God. Nanak replied "then put my feet where the house of God is not. The Kazi turned the feet of Nanak, but wherever he turned them, there the Kaba also turned."

As Nanak did not agree very well with his wife, so he is also said to have fallen out with his sons, who did not give him that obedience which he asked of them. In fact, his disciples from the outside honored him and obeyed him better. An instance of this is thus recorded in the Janum Saki.

"One time in a certain town there was a pool full of black mud. When rain was falling all the filth of the town was collected there. The Guru having gone there, threw a cup into it. At that time both of his sons were with him, and I (Angad) was also with him. The Guru first looked towards Shri Chand, and said "son, take the cup out from the pool." Shri Chand answered "where one must go, there may one go, some one else will take it out with pleasure, and not give it up." Then the Guru looked towards Lakhmidas, and said, "son take the cup out from the pool." He answered in the same manner as Shri Chand had done, then the Guru looked towards me. I did not let the Guru speak, but jumped with my clothes into the pool and brought out the cup. Though my clothes were full of mud, I felt very happy."

But as his death approached, Nanak seems to have been reconciled with his family. His death is thus described:—

As it was the Baba Guru's habit to remain in Kartarpur (towards his end), so he remained. At the time of praising (the Lord) praise was made, towards the end of the night ablution was made and recitation and austerity practised, the Lord was magnified; then crowds (of disciples) come, and cooking goes on. In the mind of Guru Baba Nanak dwelled this thought: "When will that time come, in which I shall see the Lotus-foot of the Lord?" When some days had passed, the month of Asu came. Then Guru Nanak became very joyful and happy. On the seventh of Asu it happened, that songs of joy were sung and the praise of the Lord was made. Baba Nanak fell into deep reflection. After that he said to his attendants: "I think, that today my absorption will take place; smear a place with cow-dung, throw kusa-grass upon it, and make things ready." His attendants began to weep; Guru Nanak comforted them.

Then his attendants began to collect the (necessary) things and a man went to call Lakhmi-das and Shri Chand, (saying) : " You are called for." Lakhmi-das, and Shri Chand did not come, they began to say : " Why should we go, as he is in good health ?" The mother, the Coni, went by her own disposition to the Guru. When Guru Nanak saw that her hands were sullied with Dal, he said : " How, O Coni ! If thou hast anything to say, say it ! And why are thy hands sullied ?" When the mother saw that the Guru was in the state of absorption, she said : Tomorrow is a *Sradh*, it is the date of thy father ; if it please thee we will go and make the *Sradh*." The mother, the Coni, having become very humble begged of him. Then Guru Nanak said : " Well, be it so, O Coni ! make the *Sradh* ! Remaining (as yet)† the eighth and ninth, we shall be absorbed on the tenth." Having seen the submissiveness of the mother, the Coni, the Guru became merciful and said : " Prepare the things for the *Sradh* !" Then the mother in token of sacrifice clung to the feet of the Baba. The Guru Baba then gave the order : " give up to-day preparing the things for (my) absorption !" This word was noised about among the people, that the Guru Baba will be absorbed on the tenth. On the eighth the *Sradh* of his father was performed, on the ninth the whole family of the Guru Baba assembled. There Lakhmi-das, and Shri Chand besought him much, saying : " Sir, the Guru-ship you have given to Lahana, what is our support ?" The Guru answered ; " Children, you will have plenty of food and clothes." Then Lakhmi-das, and Shri Chand said : " Food and clothes we shall have, but nobody will mind us." The Guru answered : " Children, don't be anxious ! The dogs of Gurus and Pirs are minded, you also will be minded. But the greatness of the name is with *Angad*." When they had heard this order of the Guru Baba, Lakhmi-das and Shri Chand and all the family and the disciples fell down at his feet.

When two watches and a half of the night were remaining, the Guru Baba fell into deep meditation. All the things (for cremation) were prepared. Then the Lord appeared to him, and in the true region a cry of victory arose. When the Baba had given up his meditation, he began to say : " I am a sacrifice have mercy on me the lowest sinner ! Blessed be the Lord !" Then the Lord, having become merciful, said : " I have pardoned thy way (i.e. thy religious system and the followers of it,) before and after, whoever will take thy name, he shall become emancipated." Then with the order of the Lord the Guru Baba was absorbed in *Samvat* 1596, on the tenth day of the dark half of the month of *Asu*. The Mahajans (i.e. Khatris) and the people of *Govind* began to perform the duties of the world (i.e. to prepare for cremation) and put Guru Nanak on the funeral pile. There were also Pathans who were disciples of the Guru. They said : " We also will have a sight of him." The Mahajans said :

"Khans, now it is not your time." They answered: "Baba Nanak is our Pir, we will have his sight." The Mahajans said: "Today is not the time to see him, go away!" The Pathans came on with might and began to say: "Baba Nanak is our Pir, we will do with him, as it is customary to Pirs, we will bring him to the grave-varil." The Mahajans had, on account of the Turks, drawn sheets round about (the corpse.) Then one disciple said: "Ye brethren, Hindus and Mussalmans, what for are you quarrelling? The Guru Baba is not here indeed, he has departed to the true region." When he went and looked, there was nothing on the funeral pile; the quarrel of both parties ceased.

All the retinue, the attendants, the Mahajans and the people of Govind began to say: "Ram: Ram!" They praised Guru Nanak, (saying): "Vah, vah" Guru Nanak has been the visible Supreme Lord! But by our own lot we have not been able to worship him in any way." They began to repent and having seen the sport of the Guru Baba they were confused with fear. The Mussalmans began to take the name of God, (saying): "Vah, vah God! Guru Baba Nanak has been a great man of a great spirit, he was the image of God himself." They set to praise God. Hindus and Mussalmans having seen this, were astonished. The family and attendants of Guru Baba Nanak set fire to the funeral pile, and performed the funeral ceremonies, (saying). "The Guru Baba Nanak is bodily gone to Paradise!"

Nanak's preaching was mainly through the medium of singing. A Mahomedan by the name of Bhai Mardhana was most constantly attached to his person, and he was a most proficient player on the Rabab, a musical instrument which is still universally used in the Panjab. Bhai Mardhana accompanied Nanak in all his wanderings, and readily produced his sweet music whenever Nanak asked him to do so, in aid and accompaniment to the Sabd and Slok, he so constantly sang. Thus singing and teaching he converted the hardly races of the Panjab to the faith and worship of the True and Formless One. Hindus and Mahomedans rejoiced to acknowledge him as their master. And the name of Nanak Niraukari is enrolled in the book of the world's prophets.

SLOK.

How shall I, the sinful worm, utter thy praises?
The speaker art thou thyself, thou thyself singest thy praises.
Who sings, reads, hears and writes (them) with an attentive mind:
Him surely Hari unites (with himself.)

I am a musician, begging at (thy) door, may by thy favour the name be given to me !

Give (me) the name, (bestowing of) gifts and ablution, that I may become fully satiated !

The musician has by silent repetition (of the name) obtained comfort, meditating on the Lotus-foot.

O Nanak, it is the prayer of (thy) slave : keep me in thy asylum !

PASSAGES FROM THE ADI GRANTH.

We give below the translation of a few passages from the Japji the composition of Nanak, so greatly honored, and so often repeated by every Sikh :—

The true name is the creator, the Spirit without fear, without enmity, having a timeless form not produced from the womb.

By the favour of Gurn !

2. At the beginning is the True one, at the beginning of the Yug is the True one. The True one is, O Nanak ! and the True one also will be.

3. By meditation (and) meditation it (*i.e.* the knowledge of the True one) is not effected, though I meditate a hundred thousand times.

By silence (and) silence it is not effected, though I keep on a continual absorption of mind.

The hunger of the hungry does not cease, though I bind together the load of (all) the worlds.

There may be acquired a thousand, a hundred thousand dexterities, not one goes with (at the time of death.)

How does one become a man of truth (knowing the True one), how is the embankment of falsehood broken ?

He who walks in his (*i.e.* God's) order and pleasure, O Nanak ! (and) with (whom) it is (thus) written.

4. One sings his (*i.e.* God's) power, if one has power (so to do). Another sings (his) liberality, if he knows (his) sign.

One sings his beautiful qualities and greatnesses.—Another a difficult thought of science.

One sings : having made the body he reduces it to ashes.
 Another sings : having taken life, he gives it again.

One sings : he is known (manifest), (but) seen afar off.
 Another sings : being present he sees in the presence.

There is no end of sayings and tellings. The story, story is told by crores, crores, crores. He (*i. e.* God) goes on giving, they taking become tired. For ages and ages they go on eating. The Lord goes on executing his order. O Nanak ! he expands unconcerned.

5. By whom he is worshipped, by whom honour is obtained.
 O Nanak ! if the abode of virtues be placed.

If he be praised, heard, if love (to him) be kept in the mind.
 He puts away his pain and brings comfort to his house.

From the mouth of the Guru (God) is the sound, from the mouth of the Guru is the Veda, in the mouth of the Guru it is contained (or absorbed).

The Guru is Isar (Shiva), the Guru is Gorakh (Vishnu),
 Brahma, the Guru is the mother Parbati.

If I would know, would I not tell ? the story cannot be told.

O Guru ! let me know the one ! That the one liberal patron
 of all living beings may not be forgotten by me.

6. If one mind (the name), understanding and wisdom is obtained in the heart. If he mind (it), the knowledge of the whole world.

If he mind (it), he is not struck in the face. If he mind (it) he does not go with Yama.

Such is the name of the Supreme Being. If one mind it, he knows it in his heart.

7. If he mind (it) he does not anxiously go his way. If he mind (it) he has connection with piety.

Such is the name of the Supreme Being. If one mind it, he knows it in his heart.

8. (There are) innumerable (silent) repetitions (of the name of God), innumerable reverences.

Innumerable worships, innumerable austerities.

Recitations of innumerable books, and of the Veda with the mouth.

Innumerable jogs (of those, who) remain secluded in their heart.

Innumerable devotees reflecting on the comprehension of his qualities.

Innumerable truthful ones, innumerable bountiful ones.

Innumerable heroes eating iron in the face.

Innumerable apply continual meditation in silence.

What is (thy) power? What (thy) thought? I cannot be sacrificed (to it) one time.

What is pleasing to thee, that is a good work. Thou art always in safety, O Formless!

9. There is no end of his praises, in saying (them) there is no end.

There is no end of his works, in (his) giving there is no end.

There is no end in seeing (his works), no end in hearing (them).

No end is known, what counsel is in (his) mind. No end is known what his form is. No end nor limit is known.

On account of (not getting) his end, how many lament! His bounds cannot be obtained. His end nobody knows. If much be said, much (more) is (to be said).

Great is the Lord, high his place. Higher than high is his name.

If [one be so high, he may know this high one.]

So great a one, as he himself is, he himself (only) knows.

O Nanak! by his favourable look and by destiny the gift (of knowing his name is obtained.)

10. (To thee) sing the Siddhs (Jogis) in their deep meditations, the Sadhs (devotees) sing (to thee) having reflected.

(To thee) sing the truthful and contented, (to thee) sing the hardy heroes.

(To thee) sing the Pandits and Rakhisars (great abstinent men), who read continually with the Vedas (in their hands.)

(To thee) sing the fascinating women, who enchant the mind in the heavens, in the mortal world and in the nether regions.

(To thee) sing the gems, produced by thee, with the sixty-eight Tirthas.

(To thee) sing the heroes very powerful in battle, (to thee) sing the four mines.

(To thee) sing the (nine) regions, the countries, the worlds, which are made and preserved by thee.

Those sing to thee, who please thee ; thy worshippers, steeped (in thee) are full of happiness.

Many others, who sing (to thee), do not come to my mind ; what can Nanak reflect (judge) ?

He, he is always the real Lord, true, of a true name. He is and will be, he will not be destroyed, by whom creation is made.

By whom a Maya (Illusive world) of various colours, kinds, and sorts is produced.

Having made (it), he sees, his own is, as his greatness is.

What is pleasing to him, that he will do, no order can be given (to him).

He is king, Lord of Kings : Nanak (says) : the order (pleasure) of the Lord abides (firmly).

11. (Who) makes contentment the carrying, shame the vessel, (bowl) and wallet, (who applies to his body) ashes of meditation. (Who makes) death his patched guilt, his body a virgin, the use of the staff faith.

He is an Aipanthi, (joining) all assemblies ; by the heart being overcome, the world is overcome.

Salutation to him, salutation ! Who is first, spotless, without beginning, immortal (not killed), having the dress through all ages.

12. Continence is the work-shop, patience the gold-smith. Understanding the anvil, the Veda the tool. Fear the bellows, the heat of austerities the fire. The vessel is love in this melt Amrita (nectar). (Then) the sabd is formed in the true mint. This is the work of those, on whom his look and the destiny is (fixed).

O Nanak ! the looker on is happy by the sight.

SHORT NOTES.

WE have to acknowledge with thanks the receipt of the October number of the Modern Review. The table of contents is various and interesting. Dr. Carpenter has written with his usual ability on Nature and Law. He distinguishes between the *regular* and *scientific* aspects of Law. By the regulative and legal conception of law is meant the view of the Universe as governed, as a State is governed, by laws as laid down by a Governing Power, not as the expression of his arbitrary will as directed by caprice or passion, but by a benevolent sovereign whose rule is in orderly conformity with fixed principles, originally determined as conducive to the welfare and happiness of his people. By the scientific conception of law is meant the view of the Universe as a series of phenomena in the order and physical conditions of their occurrence. In fact it is nothing more than tracing the cause and sequence of phenomena of which it gives no explanation. All the explanation some can give of any phenomena is nothing more than, in the language of the Review, "pointing out some more familiar and more general phenomena of which it is a partial exemplification." The regulative view of Law does not exclude the *uniformities* of Nature on which scientists so much insist. In the earlier stages of scientific enquiry the philosophers of Greece and Rome were deeply attracted by the *order* in which all natural phenomena occurred, and were impressed by the *Uniformities of Nature*, as manifestations of Supreme Controlling Intelligence. Kepler and Newton in modern times also took the same view of the laws of Nature. It is only in the latter stages of scientific progress that the regulative and governing idea of law has been dropped as needlessly hampering research. The study of final causes has been abandoned. And

science busies herself with the investigation of Phenomena only in their immediate causes and sequence. Now this, as has been said before, does not explain any phenomenon, but merely restates it as forming a part of some more general phenomenon. The first cause, the *Causa Causarum*, is left untouched by the hand of science. And it is left for the Theist to find Him out in the laws and uniformities of Nature. “ ”.

THE decline of Unitarian and Theistic congregations is simultaneously regretted by the friends of truth in England. If we are to believe the reports that we hear, Materialism is swallowing one wing of the theistic army, while the other wing is being thinned by the onslaughts of orthodox theology. And the result is a premature spectacle of appalling decay of liberal organizations. How this evil can be stopped nobody says. Secularism is at a fatal premium, and the disruption of religious bodies is continually increasing. We, in India, are not at all alarmed at this state of things. Ours is a faith which is becoming more and more definite every day. Ours is a worship which is daily becoming more and more deep in its spirituality and devotional fervour. Materialism has no charm for us. Orthodoxy, minus its errors and superstitions, has every charm. We mean to hold by our creed, not as a philosophy, not as a theology, but as a religion in every sense of that word. We trust in God to guide us by his voice and will, and not in any system or school of doctrines wherewith the world is full. Our course is not declining, but attaining ever an expansive success.

WHERE these differences among theists will terminate it is impossible to say. In England the theistic camp is divided, in India it is much more divided. And such division cannot add to our strength. To outsiders it sometimes appears that these differences are narrowing, or at least losing their seriousness, but in fact they are becoming more intense and permanent than ever. All hopes of reconciliation seem to be set aside as chimerical, and personal bitterness is anything but allayed. Babu Devendra Nath Tagore, whose name excites reverence in the heart of every Brahmo, appears to have made up his mind that his branch of the Brahmo Samaj should be perpetuated as a formal organization by such liberal endowments as it is in his power to make. He has watched the spiritual decline of his party, and seems to have been quite prepared for it from a long time. He will no doubt see before he departs from the world that his organization has become all but imperishable, at least that it may never fail for want of worldly resources. But his disunion with his late friend and colleague Keshub Chunder Sen is, to all appearances, irreconcilable. Both the men, we can say from long and positive experience, have real mutual esteem. It would be a difficult thing to define the nature of their disunion. One can scarcely lay the finger on any particular principle held as essential on one side, and discarded as *false* on the other. About the application of certain principles they no doubt differ, but their real difference is one of spirit and character much more than of creed and conviction. We have devoutly wished and repeatedly attempted the coalition of the two parties, but every such attempt has ended in making the disunion wider and more irremediable. It would not be uninteresting on some future occasion to point out the details of this disunion. The disagreement however is so great that it is now judged most prudent that the parties should honor and esteem one another from a safe distance and carry on their respective work as they think best. Of the Sadharan Samaj affair we have to speak if possible with greater pain. Not even the slender bonds of the commonest esteem connect the members of that body and the

friends of Babu Keshub Chunder Sen. We do not want to indulge in any unnecessary harshness of expression, but it must be said that the entire absence of all real religion is mutually predicated of each other. Under these circumstances we confess we do not see our way to any reconciliation unless one of the two incorporates itself with the other. That Keshub Chunder Sen will like to merge his own existence and that of his church into the organization of the Sadharan Samaj is a probability so distant that we are not disposed to be sanguine about it. We cannot be equally hopeless that the members of the Sadharan Samaj, that is as many of them as possible, may yet return, as some of them have returned, to the flock they have deserted, to live more peaceably with their fellow-brethren. Failing that desirable consummation, if for the present further recriminations and quarrels are prevented, it will be as much as one can hope for. It is to be deeply desired and expected when there are so many differences outside, the internal organization of the Missionary body of the Brahmo Samaj of India should be compact and close. But even here the deficiency is ominous. Disunion, disesteem, and want of sympathy and confidence are the complaints preferred mutually among the immediate friends of the illustrious Minister. Certainly these differences are not irreconcilable as those existing among the other sections of Brahmos above alluded to, but they may at any time take a more serious shape. We theists have at all times professed that our distinctive mission is to remove the evil of sectarianism and unbrotherly hatred from the world. We ought to be able to say how far we have fulfilled that mission. If we have not been able to keep that vow, at least in remembrance of it, it is necessary that we should learn greater charity towards men of our own persuasion. We feel humiliated by the spectacle which our differences present and nothing can spare or mitigate the humiliation but our united efforts to establish peace and brotherhood where there are strife and hatred.

WHAT has been called "Pilgrimages to prophets" instituted by the leader of the Brahmo Samaj of India, ended on Sunday the 26th October. Much misunderstanding has been caused by these "pilgrimages." When we enumerate to whom they were made a good deal of their meaning will, we hope, become clear. The first pilgrimage was made to Moses. The second was to Socrates. The third to the Jogis and Munis of India. The fourth was to Sakya Muni. The fifth was to Jesus. The sixth was to Mahomet. The seventh was to Chaitanya. The eighth was to the great scientific geniuses of the world. Moses represents the direct guidance of God in all the great and minor emergencies of life. Socrates represents self-knowledge. The Jogis and Munis of this country represent the devotional habits of communion and meditation. Sakya Muni is the emblem of self-denial, humanity and peace. Jesus exemplifies spirituality, faith, love of man, and obedience to the will of God. Mahomet signalized himself by his rigid monotheism, and the enthusiastic propagation of his faith. Chaitnaya, the prophet of Nuddea, was the incarnation of the rapturous love of God. The scientific geniuses of the world are the priests of nature who have disclosed unto us the deep purposes and wonderful intelligence of the Creator. All these names, it will be plain, stand for the profound and essential principles of religious life, principles which the Brahmo Samaj has for long years studied, cultivated, and earnestly laboured to realize and carry out. Nowhere can they, in any abstract form of sermon, or thought, or precept, be viewed in that concentrated and concrete light which the great exemplars present. And no culture of religious ideal can be real and effective until it incorporates us with the genius of the man whose special vocation has been to set forth that ideal in life and death. Hence the loyalty of religious sectaries to the respective founders of their sects is so well accounted for. It is an inevitable necessity. In going to adopt and assimilate the great spiritual ideals enumerated in the names of the prophets mentioned above, the leading spirits in the Brahmo Samaj found they

must set apart stated periods of time in which to devote themselves exclusively to prayer and communion in order that they may be inspired to imbibe the distinctive principles at the fountain-head of prophetic personalities in and by whom they were first revealed. Such devotion, such prayer, such spiritual discipline for such a definite and exclusive object, has been by a justifiable metaphor called "pilgrimage." It is like travelling away from our immediate surroundings of time, teaching, and influence, to the calmness of antiquity, and there, far from the petty disturbances of the present, to sit at the feet of colossal souls, and learn from them, under the guidance of the Spirit who presides over all time and all aspirations, the sublime truths sent to mankind from behind the centuries and by us so soon, so unwisely forgotten. Why so much objection should be taken to such a simple process of spiritual exercise is more than we can explain, unless it be that the use of the word "pilgrimage" sounds old-fashioned and misleading to some refined ears. If there be any harm in these pilgrimages, it belongs equally well to the whole system of our religion which honors all prophets and all scriptures, and aims at that spiritual synthesis which is another name for the reconciliation of the opposing faiths of mankind. But such harm is unavoidable by the constitution of the Brahmo Samaj.

A short biography of that singular man Ram Comul Sen, has been published. For the sake of the life, if not for the sake of the book, we draw the attention of our readers to the subject. Ram Comul Sen was the grandfather of Babu Keshub Chunder Sen, and the book, to which we refer, has been published neither by any member of the Sen family, nor by any follower of the Brahmo Minister, but by a complete outsider, namely Babu Peary Chand Mitra, an elderly Bengali gentleman, who is, to a large extent, "given to literary pursuits." Ram Comul Sen was a remarkable man. He was born in 1783, and died in 1844. He was the second son of a very poor man who lived in a village just opposite to the town of Hugly. He began life at about nineteen years of age as a compositor on a salary of eight rupees a month. Up to the thirty-sixth year of his age he was a petty clerk at the Asiatic Society drawing no more than twelve rupees a month. But while in that capacity his talents and bearing attracted the notice of the celebrated orientalist Dr. H. H. Wilson. The kindly recognition of his worth gave his character such a stimulus that he gradually rose in position and usefulness till in a few years he became the Native head of the Calcutta Mint and Bank of Bengal, drawing a salary of more than two thousand Rs. a month. But the improvement of his pecuniary position was utterly insignificant before the high place he occupied as a patron of education and a leader of society. At the commencement of his life his literary acquirements must have been very small. But the high place to which he rose subsequently produced a singular educational influence upon his mind. He was a very fair Sanserit scholar, spoke and wrote English remarkably well, and was the author of a Bengali and English Dictionary extending over 700 pages. There was no public and important movement of his time in which he was not an active worker. And it would require a long list to enumerate all the learned Societies and local Committees of which he was the guiding spirit. He was the founder of a large and very influential family in Calcutta, he was a chief leader of the Hindu community, and an adviser of the Government of Lord William Bentick. But with such multifarious activities he was a rigid and most devout Vaishnav. A strict vegetarian, he daily cooked his own meals at the end of the day's hard work, observed the fasts, made his *Jap*, joined the *Saikeratan*, and wrote some beautiful prayers.

which we hope will be published some day. Such is the man from whom Keshub Chunder Sen has descended. It is said that when the Theistic reformer was very young, a mere infant, the veteran Vaishnava grandfather discovered in him signs of future greatness, and made a prophecy to that effect. That prophecy is still well remembered in the family. Consciously and deliberately Keshub Chunder Sen has *never* tried to imitate his grandfather, he is essentially as self-made a man as Ram Comul Sen was. But if the doctrine of hereditary transmission can hold true in any case, the Brahmo descendant has unconsciously, though evidently, inherited the genius of the Vaishnav and preserved the reputation and prestige of the family.

THE subject of female emancipation has been discussed with re-awakened interest in the Brahmo Samaj recently. The views of the leading members of our Church have been delivered. It has been definitely settled that we cannot identify ourselves with the emancipationists, men who are determined to unsex, mis-educate, and Anglicise their women. The wretched results of their operations are becoming manifest everywhere, and the future looks even gloomier than the past. Anything that tends in the least to interfere with the habits of modesty and graceful retirement, characteristic of Hindu ladies, has not our sympathy. On the other hand we are decidedly opposed to the ignorance, the awkwardness, and unnatural exclusion from all position of social and public usefulness, to which the women of this country have been long condemned. We strongly disapprove of the attitude of those men who from prejudice or precedent or instinct, are indifferent and reluctant to the progress and elevation of the other sex. Our course lies just in the middle of these two extreme parties. On the subject of breaking up the Zenana we are particularly careful. We have been successful in giving up a good many of the Zenana restraints, our ladies are in a position to visit all the important places of public resort in Calcutta and elsewhere; they most freely mix with the friends of their husbands, and with men upon whose religious and moral principles they can place reliance. But they object and refuse to have unrestrained intercourse with male society for the sufficient reason that in the latter there is not that delicate and genuine respect for the other sex without which women ought not to venture into the presence of men. It cannot be denied that the Brahmo Samaj has not yet done all that could be expected from it in the direction of woman's improvement, and that perseverance in the present course of supineness will inevitably bring discredit upon a community which is only competent to undertake the very serious responsibility of dealing with Hindu women. We for our part must admit that a good deal of the charge of inactivity laid at our doors is well deserved. But that is no reason

why we should rush into the arms of those who under the pretence of female improvement are most surely doing their best to undermine the cause of good manners and good morals in this country. It is to be hoped with the advent of the late discussion, new measures will be promptly devised by the leaders of the Brahmo Samaj to bring the work of female education to that state of activity and efficiency from which there has been an evident decline.

THE theology of theism, to avoid the reproach of barren metaphysics and unmeaning mysticism, should deal with positive religious ideas, which demand the attention of the thoughtful. Theism, being essentially eclectic, cannot confine itself to one set of ideas only, those, we mean, that belong to one particular denomination, at the exclusion of others that have had an equal or even greater share in forming the faith and devotions of mankind, for no other reason than that these ideas are antiquated, and people are prejudiced against them. So long as the Brahmo Samaj was engaged in solving the problems of Christian theology, and accepting the principles which these involved, though somewhat unpopular with a section of the Hindu community, no serious fault was found with it. It was simply said we showed decided tendencies towards Christianity, though thoughtful Christians felt we were as far from their fold as ever. The wheel of theistic activity has now turned, and we are intimately engaged in answering the important questions of popular Hinduism. We have felt it to be our duty to discover the germinal conceptions of Divine nature that underlie the popular faith of Puranic Hinduism. When sifting the mysteries of the Rig Veda, and the Upanishads, and eliminating the pantheism of sublime sentiments to find at their bottom a deposit of theistic thought, no one dreamed of accusing us of pantheism. The historical development of Brahmo theology has always manifested a uniform process. Why then, now that we are occupied in purging the grossness of idolatrous creeds to find at the bottom of popular religious conceptions the wealth of theistic meaning, should our friends be alarmed as if we were doing something which the Brahmo Samaj had never done before? After all, popular Hinduism, within the thousand influences of which we are living, cannot be ignored, much less destroyed by ridicule and criticism. Hundreds have tried it, and their repeated failures are there to edify us. The wisest plan is to do away with the evil in it, and to absorb doctrinally and devotionally all the spiritual and moral virtue there is in it. The Brahmo Samaj is doing that when it enters the Hindu pantheon, and analyses the conceptions of Shakti, Lakshmi, Saraswati &c., It finds the primary principles from which these deities emanated originally. This process of operations we must concede is not without its danger, especially to women and thoughtless men. We are often unconsciously inclined to make a

little too much of a thing when we take it up. Very slight acts of indiscretion may heighten and intensify misunderstanding where the fundamental principle itself has excited suspicion. There is no doubt that theistic faiths have often degenerated into idolatry, and we ought to bear in mind the lesson which that teaches. All the warnings necessary we cheerfully take. But in spite of these cautions we shall proceed with the great work of examining and assimilating what is good in the theologies that surround us, thus gradually adding to our own. We do not think we transcend truth when we say that the number thirty-three millions applied to the possible conceptions of divine nature is a very small number. Indeed, the infinite can reveal himself to man's soul in an infinite variety of conceptions. Hinduism has caught some of these conceptions, and we, who are humble gatherers of truth, are but picking up the scattered fragments of light, that, reconciling the past with the future, we may build the true church of God.

A great deal of unnecessary agitation has been created over certain sentiments expressed in a prayer offered by Babu Keshub Chunder Sen sometime ago. It is said this piece of devotion breathes a spirit of vindictiveness and wrath against all those who are opposed to the Brahmo Minister, that, in short, it is full of the bigoted intolerance which distinguishes the utterances of rigid sectarians, and is the very opposite of the mild and catholic genius of Theism. Well, we suppose the impartial honor with which the Brahmo Somaj of India has accepted the essential teachings and acknowledged prophets of all religions, not excluding those for which much contempt is expressed even by certain theists, sufficiently vindicates our leader from the charge of sectarianism. To no religion, and to no sect do we lack in due respect. But if we know how to love and honor everything that is good and of God, we also know how to be stern and indignant against what is evil and dishonoring to God. Righteous indignation against wrong is as much a part of religion, as humble loyalty to truth. Perhaps it requires to be said that our protest is not against persons but against principles. Our indignant and stern protest against false and vicious principles is real and unfeigned. Those men who identify themselves with principles that we reprobate as wrong, naturally interpret our reprobation as directed to them personally, and accuse us of vindictiveness and bigotry. But those who see the distinction that we make between right and wrong principles in religion, and judge our sentiments not through the medium of personal relations, or the bias of private prejudices, at once understand our real attitude. The prayer which has been the subject of so much comment was offered about the time when pilgrimage to the spirit of Mahommed was undertaken. Now our great indebtedness to the Arabian prophet lies in the rigorous and exclusive standard of monotheism which he and his followers have laid down for the guidance of all theists. In these days of matter-worship and self-worship it has become really necessary to remember that standard and to ask strength of God to be able to conform to it. We shall never

cease to preach an enthusiastic *Jehad* against all false principles of morality or religion. It is found to be a great source of weakness in Theism that it does not declare its protest against wrong doing and wrong doers. On the one hand there is that extreme of destructiveness which destroys itself by trying to fling stones at everything it does not agree with. There is, on the other hand, the opposite extreme of that eclectic susceptibility which is so soft that it seems to have no backbone or solidity whatever. The Brahmo Somaj, in avoiding both these extremes, prescribes spiritual disciplines to retain what is really good in both. Some men have found fault with us because we yield too much to Hindus and Christians. And now other men, and among them Mr Voysey, find fault with us because we are unyielding in our indignation against every manner of falsehood, impurity and impiety. We find it out once again, though it has been found out repeatedly by ourselves and others, that those who wish to abide by the truth without fear or favour, must expect to have but few friends in this world. But we must, nevertheless, insist upon our leaders and our other teachers to speak out the truth, come out of it what may.

TO BABU KESHUB CHUNDER SEN,

Secretary Brahmo Somaj of India.

DEAR SIR,

I have just completed my tour through India. India is such a vast tract of country, that it is impossible to visit every province and every town. And though I have travelled many thousand miles during the last twelve months I regret to say I have not been able to be at half the number of places which I wish to see, and where only slight efforts might tend to the establishment and prosperity of our cause. Passing through some of the chief towns of Behar, such as Bankipur, Arrah, Gya, I passed on to the N. W. Provinces and Oudh in the months of April and May. The prospects of Theism in the N. W. Provinces have been so well described in a separate article by a gentleman who though by birth a Bengali, has been long enough in upper India to be called a Hindustani, that I need not enter into any independent remarks of my own on the subject. All that I need here say, would be a few words on the state of things in Behar. Here almost all the Somajes are filled with the inhabitants of lower Bengal who very nearly occupy the important posts under Government, and are besides the most successful legal and medical practitioners. The newly enunciated principles of the local authorities to discard as much as possible the Bengali element from the public service in Behar and reserve it for the inhabitants of the province, have had but little practical effect up to this time. Sufficient intelligence and aptitude are not found among the latter. Hence the Bengali settlements in the chief towns of Behar are extensive. The local Somajes have been established by them, and are kept up by them. Unfortunately but a very small number of Beharis have joined these institutions, the only exception among them being perhaps Gya where one does see a little sprinkling of provincial membership. I beg most

earnestly to draw your attention to this fact, because the constant removals of the Bengalis from place to place according to the emergencies of the public service form a most alarming course of uncertainty as to the permanence of the Somajes that are maintained by them. The most painful instance of each failure may be found in the once flourishing congregations of Monghyr and Allahabad. The history of the Brahmos of Monghyr forms an epoch in the history of the Brahmo Somaj. Many of us still retain the impressions of that wonderful spiritual development which we received at that sacred spot only twelve years ago. Yet at the present moment the Sanctuary of Monghyr is all but deserted, the congregation is drooping, and the spirit violated. The Northern India Brahmo Somaj at Allahabad formed only a few years ago the general rendezvous of Brahmo Missionaries and pilgrims to the annual festivals from different parts of Upper India. Who among us has not shared in the cordial hospitality and reposed under the friendly shelter of the Brahmos of Allahabad? And yet at this time Allahabad is exceedingly lonely though the seat of Government has been removed to that town, and the Northern India Brahmo Somaj barely keeps up its existence by gathering together a scattered few for its congregation. This painful state of things is the result of an almost exclusively non-resident Bengali membership, and of the absence of provincial support and organization. To a considerable extent the forms of our propagation have prevented this. Our services have been always conducted in Bengali, our lectures have always been delivered in English. And the great majority of the people of these provinces understand neither the one nor the other. Of late however, that is to say since the introduction of expeditionary preaching, there is a noticeable change. Those towns of Behar and the N. W. Provinces through which the expeditionary preachers have passed, present an altered attitude towards the Brahmo Somaj. You cannot but have noticed with what eagerness the expedition has been asked to visit the different places in India. Even such remote provinces as the Punjab,

Guzerat, Scinde, and Bombay, about which I can speak from personal experience form no exception. Had we but the means and the men to travel through the whole land with the expeditionary force of sunkeertan, and open air paeaching, I have no doubt in my mind that the most magnificent success to our mission would be the result. I have therefore to request you most humbly and earnestly at the termination of my last year's labours, so to organize all expedition in the year that is before us that all the different provinces of India might be visited, that the flag of the New Dispensation be carried and its trumpet sounded to every Hindu race.

I resided for nearly three months in Kumayun amidst the Himalyas. Our joint operations there have been recorded in the newspapers. I have the pleasure to publish an excellent article on the religious prospects of Kumayun, written by one of those hillmen whose personal gifts of handsomeness and bravery are only equal to the intelligence and affectionateness of their higher nature. We have now the pleasure of counting several such hillmen among the friends and sympathizers of our cause. May the spirit of God bless them and bind them into an abiding element of that extensive Aryan fraternity which is slowly overshadowing this country under the sacred auspices of the holy dispensation of the Brahmo Somaj.

Not long ago, only so late as the month of November last, I visited the Punjab. It has always been known to you that the Punjab, is a most promising and fertile field of theistic labours. But for many reasons the people are yet in a most backward condition on every question of reform. Their enthusiasm is great, their intelligence is considerable, their steadfastness is praiseworthy, but their fears of society to a great extent interfere with their moral and religious progress. The progress of education also has been very slight. Unfortunately there seems to be a sort of jealousy among some officials against the giving of high English education to the people of this important province. Besides we have not yet made adequate

attempts to propagate in the Punjab that high order of devotional excitement which is so familiar to them in the example of Gurn Nanak and his immediate followers. Love and faith are not unknown in the Punjab. If we did but succeed to carry there that overflowing love and faith in which the principles of the New Dispensation abound, the Brahmo Somaj will present itself in a light very different from what it has hitherto been viewed in. The Lahore Brahmo Somaj is composed exclusively of Punjabees, and though the worthy secretary is in name a Bengalee, he has been born and bred in the Punjab. All these men have been attached to the Somaj for a long time, and eagerly long for new spirit and life. They have been able to build an excellent house of worship capacious and clean, and they hold services for men as well as women. The women of Lahore are more progressive, and have greater social advantages than their sisters in many parts of Bengal. The Brahmos of the Punjab have for a long time wanted a resident Brahmo Missionary, and have failed to obtain one. I hope it will not be impossible to make arrangements in the course of the next year so that they may have the services of a resident missionary. The Brahmo Somaj in Mooltan being comparatively new, there is much freshness and warmth of zeal in it. The members are almost all of them young men, tolerably well educated, and with good prospects in life. They are mutually very helpful, a great many of them live in a common residence which they call union cottage, and they share in the universal eagerness to enjoy the services of a resident missionary. A leading Punjabee Brahmo, writing his views, says "Our province requires to be taken care of by the leading minds of the Brahmo Somaj. Our educational, social, and religious institutions are to be improved. Our moral character is to be elevated. Our females are to be educated. Our thoughts both about the inner and outer worlds are to be corrected. I have been thinking whether we in the Punjab should not issue our appeal to Brahmos and others to subscribe for a fund which might be called "the Brahmo Mission Fund," out of the interest

of which permanent works might be carried on in the province." These words indicate an earnest wish, if nothing more, and I trust the Brahmo Missionary conference ought to respond to it very heartily. It is painful to compare the splendid capabilities of the Punjab with the actual amount of work done by us in that part of the country. The people need a reawakening such as the new spirit of dispensation can give them. And may they by God's blessing receive the same before long. From Mooltan I proceeded to Sindh. The province of Sindh stretches through the extensive valley that lies on both sides of the great river Indus. The principal towns I visited were Sukker, Rohri, Hyderabad and Kurrachee. Amongst these Rohri and Sukker have no Brahmo Somaj. But the Sindhi population of both these towns has a large element of educated men who come from all parts of the province. And the common people being mostly readers of the Sikh Granth and very much Mahomedanized by their nearness to Beluchistan as well as the recent rule of the Meers, whom the British defeated only forty years ago, have a great reverence for monotheistic teaching. There is a great deal of similitude between Sindh and the Punjab in many things and any measures adopted for the improvement of the former province may do for the latter to a great extent. Though Sindhi is a dialect by itself Hindustani is well understood throughout the province. The Sindhis like the Sikhs are a stalwert and manly race, with but few prejudices, and a considerable share of intelligence. Like their Mahomedan compatriots, whom they so closely resemble, they most rigorously observe the restrictions of the zenana, and female education has made almost no progress amongst the Sindhees. Hyderabad which was the metropolis of the Meers, or late Mahomedan governors of the provinces, still retains its importance. Virtually it is still the chief town of Sindh. It is here that the Brahmo Somaj has taken deep root. A very neat picturesque little building with a long compound, has been erected by the local Brahmos. They not only subscribed liberally for it, but some of them undertook the trans-

lation of certain lawbooks, the sale proceeds of which amounting to a considerable sum of money were devoted to the building Funds. The minister Mr. Navalrao is the highest native Official in Hyderabad. He is the vice chairman of the local municipality. He holds daily services in the Mandir. He lends a helping hand to every measure of public good. He preaches to the convents in the local Jail. I had the pleasure of being present when the convicts, about three hundred in number, were assembled to hear his instructions. He preached in popular, fluent and vigorous Sindhi. The men both Hindus and Mussulmans tall, gaunt and bronzed, some of them fierce-looking, others altogether down cast and miserable, heard our brother with rapt attention, made sundry ejaculations, and when he commenced prayer to God at the conclusion, it was most affecting to witness how humbly each and every one of them clasped their hands, gave frequent and hearty response to the preacher and looked upwards as if in expectation of forgiveness and a better life. Mr. Navalrao, has carried on this good work for the last five years. It is time he should take measures with the view that his hearers, after their release from jail return to him to seek the continuance of that instruction which they received at the time of their trouble. Kurrachee is about a hundred miles from Hyderabad, and on the seashore. Its commercial importance is known. The population of Kurrachee is a very mixed one. There are people from Sindhi, Guzerat, and Bombay. Many of these are educated men and have deep sympathy with our movement. The Europeans here are also less exclusive, and more ready to advance the course of general progress. The audience I addressed at Frere Hall was largely composed of Europeans, and the Hindustani services were attended by many who showed strong signs of sympathy and appreciation. But unfortunately the Native community of Kurrachee has no leader, and no centre of common interest. Nevertheless they have been deeply drawn by the principles of the Brahmo Somaj, and I should not be surprised if within a short time they organize

themselves into the new claims of a local Brahmo^{*}Somaj. Kurrachee is about four hundred and thirty miles by sea from Bombay. According to my program I embarked for Bombay on the 15th December last.

The ordinary proceedings of the Prarthana Somaj present but little variation. The only new thing introduced into the method of preaching is what the Deccani population call Kirtan. Certain texts from familiar religious books are taken. The man who undertakes to perform the Kirtan reads out the passages, and elaborates upon their sense and spirit, frequently singing hymns and occasionally reciting anecdotes to add attractiveness to his statement which on the whole occupies two or three hours. Of course the entire proceedings are carried on in the theistic spirit of the Prarthana Somaj. It resembles the popular exposition known as *Kathakatha* in Bengal, and is often found more effective than the ordinary routine service of the Somaj. We hope the spirit of this innovation will grow and be more generally adopted. But the Bombay Somaj has done very good work at Pandherpur in connection with the late famine. I subjoin the account given of that institution.

It may be remembered that a great famine overran the Southern Parts of this Presidency in the years 1877 and 78. This famine left a large number of orphans in the hands of those who underlook the relief of the suffering population. The Prarthana Somaj of Bombay took a large part in these relief operations and they therefore were anxious to provide for the unfortunate children whose parents died in the famine. By the exertions of the members of the Somaj led by the untiring energy of Rao Saheb Lalshunker who is a member of the Ahmedabad Prarthana Somaj an orphanage was established at Pandherpore to take care of the orphans. Pandherpore is in the District of Sholapur where the relief operations were concentrated. Pandherpore also is a celebrated place of pilgrimage in the Dekkan, where tens of thousands go every year to worship the God Vithoba. Specially since the days of the

Marathas and Tukaram. It was here that the orphanage was situated. When the famine was at its height the number of destitute children received was about 400. But as the rigors of the famine abated this number decreased. In the month of May 1879 the members of the Prarthana Somaj of Bombay sent a missionary teacher at their own expense to Pandharpore to look after the education and comfort of these children. This was necessary because Rao Sahib Lalshunker was transferred from Pandharpore to another place. At this time the number of children was 150 and the expenses were about Rs. 258 a month. At present there are about 47 children in the orphanage and the expenses amount to Rs. 90 a month. The decrease in the number of children is to be accounted for thus; when the famine was raging, the parents had abandoned their children but afterwards they began to make enquiries and therefore those parents or guardians who were found willing to take care of them, took them away. The children that are supported by the Institution at present have none left in this world to take care of them. The 47 children include among them 24 girls and 23 boys. The girls are taught to read, write, sew, and cook. The boys are taught carpentry in the Industrial school established there through the exertions of Rao Sahib Lalshunker and which is supported by the Town Municipality. The permanent fund established for the orphanage is Rs. 13,000, collected in different parts of the Presidency by Rao Sahib Lalshunker. The monthly interest accruing from this sum is Rupees 80 a month. The additional expense is defrayed by collections made at Bombay and Pandharpore from charitably disposed persons. There is a house being erected for the orphanage at the expense of Shett Chaturbhuj Morarji, a Bombay Merchant.

“At Pandharpore there is a Prarthana Somaj established through the exertions of Rao Sahib Lalshunker whose name we have already mentioned. There are about a dozen regular members, besides outsiders who attend the services held every Sunday Evening.”

"There is a talk of removing the orphanage to Poona but some of the well wishers of the institution are opposed to the proposal."

Besides Bombay the strongest Somajes are at Poona and Ahmedabad. The latter as you know is the capital of Guzerat and former the capital of the Deccan, the citadel, as it were, of Mahratta nationality and intelligence. There are buildings for the Somaj at both these places, and the attendance is numerous as well as enthusiastic. Rao Bahadur Bholanath Sarabhoy, an elderly Nagar Brahmin gentleman, is the leader of the reformed Guzerati community at Ahmedabad, and has embraced theism with his whole family which consists of many grown up sons and daughters. Rao Bahadur Mahadeo Govind Ranade is the leader of the reformed Mahratta community at Poona. This gentleman is a high Government Official, and is respected throughout the Bombay Presidency on account of his great and versatile acquirements. He is a most judicious penetrating man and is seldom thrown out of his convictions and resolutions by any amount of popular clamour. He has always been our friend during the late agitation in the Brahmo Somaj and his sympathy has been of great value to us. Besides Bombay, Poona, and Ahmedabad, there are small Prarthana Somajes in other towns also, such as Surat, Khaina, Sattara &c., but I should not like to make any special mention of them until they are brought to a more efficient and permanent footing.

The following is a short account of the Brahmo Somaj in Madras given by the secretary of the Southern India Brahmo Somaj. The latter institution is not in a most prosperous condition just now on account of the death of its most illustrious leaders. It most urgently requires the care of a guiding spirit, and the services of a missionary from Calcutta would be invaluable. There is a considerably greater progress and spirit in Bangalore where Babu Amrita Lal has so recently been doing very good work. Of course the people of Madras are simple-hearted and susceptible and therefore much less effort would be needed to convince them of the cardinal truths of our religion. But some one should have the courage and disinterestedness

to devote himself to the cause of theism in Southern India from amongst ourselves.

"In April 1864, the Venerable Babu Keshub Chunder Sen, a member of that Somaj paid a visit to Madras and delivered a spirit-stirring address at the Patcheappah's Hall to a large audience. His lecture aroused the audience from their spiritual lethargy and set them to work in right earnest.

A number of educated gentlemen formed themselves into a fraternity under the designation of "Veda Somaj" and held weekly Prayer Meetings in the town of Madras. The lectures and sermons delivered at such meetings were published in a monthly journal under the name of "*Thathwa Bothini*," issued first in Tamil and subsequently in Telugu also.

It was through this organ that Somajams were started at Puttukotai, (Tanjore) Udumulpettah (Coimbatore) Salem, Bangalore, Nellore, Hyderabad (Deccan) Chingleput, Rajahmundry, and in several suburbs of Madras. But I am indeed sorry to say that some of them are no more. The Somajams now in existence in this presidency are (1) Madras; (2) Rajahmundry Northern Circars; (3) Coimbatore; (4) Bangalore; (5) Mangalore.

The principal leaders of the Somaj here, were the late V. Rajagopaula Charriyar, B.L. and P. Subbarayaloo, Chetty Gauroo, B.A. and B.L. Vakeels of the High Court both of whom devoted a great portion of their time and attention to the noble cause, and published several works, among which may be mentioned as a master piece, Rajagopaula Charriyar's "First address in Tamil on Idolatry."

This book contains innumerable quotations from the Vedas and other Hindu Shastras all tending to prove the futility of idolatry and the necessity of spiritual worship.

After the demise of these gentlemen, Streedharlu Naidu, a member of the Calcutta Somaj, was appointed Secretary; he rendered the very useful and instructive work "*Brahmo Dharma Grantha*," from Bengali into Tamil and Telugu.

The first marriage according to Brahmo rites took place in 1871; and in that year the designation of the Somaj was changed from "Veda Somaj" to "Southern India Brahmo Somaj," in order to remove the impression formed in the public mind that Brahmos believe in the Vedas alone as the infallible guide to their salvation, and to correspond with the first and second of their doctrines given below.

It will not be out of place here to mention that about this time Kasi Visvanatha Moodelliar, pensioned District Munsiff and a Tamil Pundit, spontaneously came forward to help the movement and had Prayer Meeting at his place of residence for some time. He also edited a Tamil paper called "The Brahma Theepikai."

The Samaj from 1864 to the present time has kept ahead, notwithstanding its many difficulties, the stern opposition of the orthodox Hindus and pecuniary wants.

Strength.—There are now on the rolls of the Samaj 40 covenanted Brahmos and 60 sympathisers. I may here remark that the principles of Monotheism have been strongly impressed through the exertions of the Samaj on the mind of many a Hindu.

I beg to state that though the principles of Monotheism and the fallacy of idolworship are fully recognized by the educated portion of the Hindu community in this part of the country, yet want of moral courage and the persecution of the orthodox Hindus keep many back from avowing openly the Brahmoic faith."

Thus I have submitted to you a short sketch of the condition of our Church in the principal places of India through which by the commandment of God, and also by your wish I have travelled. Towards the end of my journey, I have fallen ill by the frequent fatigues and exposures that I have had to incur. I must therefore hasten to conclude. I have

no doubt that with sincere and earnest exertions we can bring the whole of the country to accept and honor the principles of the New Dispensation. But I must be allowed to say that God will not give us this success and gladness unless we are able to establish greater peace, union and good will amongst ourselves at home than we have hitherto been able to do. Peace, love, and holiness among the pioneers of our cause, mean the peace and salvation of India.

I remain

Your very obedient and faithful servant,

P. C. MOZOOMDAR.

PRAYERS.

Infinite soul of truth O thou God of unspeakable peace and harmony, we cry with this age and generation to show us thy purposes. The conflict of the times presses most heavily on our being, the disagreements of men and systems are bewildering. Whither shall we go to find thy eternal certainties, and where is that profound reconciliation of things that we long for? Reveal unto us the ministrations of thy living Providence to the world's sorrows and sins. Distil the true doctrines of thy being, presence, and blessed attributes like amaranthine dew which the vapours of the night leave behind them. Teach us what man is. Teach us what religion is. Dispense unto us the light which the age wants. Teach our relations to thee, and thine world. Teach us the limits of the intellect. Open unto us the paradise of faith. Amidst this universal gloom of matter-worship and scepticism do I see the dawn of an advancing dispensation? Is it indeed thy future kingdom of heaven that approacheth, or is it the disturbing fancy, the wild hearsay that men repeat? All nations bear testimony to thee, all scriptures declare thee. All science and philosophy are thy light. The laws of events and things have been made and enforced by thee. O Lord reconcile thy revelations and lights in one complete revelation, and in one undisputed source of light. Reconcile them to our darkened minds. Reconcile thy past dispensations in one great dispensation that may draw all men, and cause all events to find their explanation in thy will. Cause us to study and comprehend the variety of thy laws as applied to the different parts of thy creation. Revive the age of prophesy, and O Father bring the prophets of different nations to abide with us in spirit. Let all unholy conflicts cease. Let peace, and love, and wisdom and holiness descend upon the earth.

II.

Carry deep within our hearts, O good Spirit, the currents of our love for those who are near unto us. Purify our

love from every earthly expectation, from every desire of vain show. Like thine own eternal affection, cause ours to be hidden also, and modest, and willing to be ignored and persecuted. But, O Father, unto our dearest ones keep us ever faithful, and in moments of darkness and need enable us to prove how true our fidelity has been to all.

III.

O Lord, teach us always to distinguish principles from person teach us to for-bear from all personal hatred and enmity. Teach us to love all men, irrespective of their opinions, but when those opinions are mischievous or dangerous, give unto us the strength of fighting and overcoming them.

IV.

Teach me O God to fear thy Judgments and not the judgments of men. Warn me against judging any men especially those who, I know from experience, are superior to me in faith and spirituality. Suffer us to be pure-minded and blameless before thy righteous throne, and then let the whole world accuse us if they will. Give us the light to distinguish between thy justice, and the decisions of man.

V.

Kindle the light of thy New Dispensation throughout the world. Let all nations Asia, Europe, Africa, America, and Australia hear the good news of thy purposes and truths. Let thy servants be fearless in going about to thy work. Let thy ministers never cease in teaching thy will and love unto all men. Let every word of thy ever-lasting revelation go into the deepest recesses of our soul. Let our aspirations, prayers, and services rise unto thee year after year, from all lands and nations that thy holy kingdom may come.

BRAHMIC INTUITION.

INTRODUCTION.

The history of the Brahmic Somaj reminds us in many respects of the classical story of Sisyphus. This person, for some misdeed or other, was condemned in the lower world to the perpetual task of rolling a heavy marble globe up a mountain, the summit of which he had no sooner reached than the ball rolled down again. The members of the Brahmo Somaj assiduously roll their inert mass of doctrine up the hill of Puranic Hinduism, which they are ever, as they allege, on the point of surmounting, when, somehow, the mass slips down again, and the Somaj, on a new basis, from another starting ground, recommence their apparently abortive attempts. The truths of Natural Theology, so powerless to move the human will,* may well be compared to the mass of marble, and the position of the Brahmo Somaj, which, relative to the rites, ceremonies and sacraments of Hinduism, has scarcely, if at all, changed, is very suggestive of the relative situation of Sisyphus and the insurmountable mountain. In one point only, the parallelism between the classical Sisyphus and the Brahmo Somaj seems to fail. The latter do not confine their efforts to one path. They have tried all the four sides of the mountain in succession, but as yet, it cannot be denied, with a sad uniformity of result.

The first starting point of the Brahmo Somaj was an entire acceptance of the divine authority of the Vedas. At one time, the Vedas, and the Vedas only, were considered to be the sole foundation of their creed. In the year A. D. 1845, a small pamphlet entitled, "*Vedantic Doctrines Vindicated*," reprinted from the *Tattva Bodhini Patrika*, was published by the Brahmo Somaj, from which we quote the following extract; "We will not deny that the Reviewer is correct in remarking that we 'consider the Vedas, and Vedas alone, as the authorized rule of Hindu Theology.' They are the sole foundation of all our belief, and the truths of all other Shastras must be judged of according to their agreement with them."†

* See Wayland's *Moral Science*, Chap. VII. Sec. 3.

† P. 28. See also, Mullens's *Prize Essay on Vedantism*, p. 113.

Afterwards, discovering perhaps that this basis involved more than they were prepared to accept, they discarded the Vedas altogether as a "basis," and in its place adopted another, more in accordance with the convictions which they then had. For, ten years afterwards, A. D. 1855, the Brahmo Somaj published another pamphlet, containing three lectures, two in English and one in Bengali, in which this dependence upon the Vedas is entirely repudiated. One of the two distinctive features of their doctrines was then declared to be "independence of authority."* Whereas, in 1845, their doctrine is that "the truths of all *shāstras* must be judged of according to their agreement with the Vedas," in 1855 it is very different,—they "have merely availed themselves of extracts from works which are the great depositories of the national faith, and which have the advantage of national association."† The "basis" of the Brahmo was declared to be "the volume of nature." The doctrines of the Brahmo Somaj were much the same, but the grounds were altered. "অগিল সংসারই আমাদের ঋশ্যশাস্ত্র।"‡ ("The whole world is our *Shāstra*.") But this statement must be received in a very large sense, for the writer, Baboo Okhoy Kunnar Dutt, immediately proceeds to add many other things besides the world as Brahmic Shāstra; "ভাস্কর ও আর্য এবং নিউটন ও হর্শেল যে কিছু যথার্থ বিষয় উদ্ভাবন করিয়াছেন তাহাও আমাদের শাস্ত্র। গৌতম ও কনাদ এবং গালিলিও ও বেকন যে কোন তত্ত্ব প্রচার করিয়াছেন তাহাও আমাদের শাস্ত্র। কণ্ঠ ও তলবকার, মুসা ও মহম্মদ, যিশু ও চৈতন্য, এবং পার্কর ও লে হণ্ট পরমার্থ বিষয়ে যে কিছু তত্ত্ব প্রকাশ করিয়াছেন, তাহাও আমাদের ব্রাহ্মধর্ম," ("Whatever truths Bhāskar and Ārya, Newton and Herschel have discovered, are our *Shāster*. Whatever truths Goutama and Konāda, Galileo and Bacon have proclaimed, are also our *Shāster*. Whatever spiritual truths Comte, and Talbakār(?), Moses and Muhommed, Jesus and Choitonya, Parker and Leigh Hunt have made known, these also are our Brahmo religion.")—It must have been in this very large sense of nature, as including every verity relating to science and theology, which everybody has given utterance to, as shewn in the preceding extract, that the Brahmo Somaj were enabled to state, that, "the doctrines of the Brahmos were founded upon a broader and more unexceptionable (?) basis than the Scriptures of any single religious denomination in the earth."§

However, this "volume of nature," although so "broad and unexceptionable a basis," was not, strange to say, adequate to form a lasting basis of Brahmoism, or to inspire the Brahmo

* *Brahmo Somaj*, p. 7.

† *Brahmo Somaj*, p. 25.

‡ *Brahmo Somaj*, p. 10.

§ *Brahmo Somaj*, p. 10.

Somaj with the hope of surmounting from that side the hill of difficulty—Puranic Hinduism. For, in the year 1860, a number of English tracts were published by the Brahmo Somaj, which state that a third foundation has been laid. Their doctrines are now grounded on a third basis. This third edition of Brahminism is, like its predecessors, also to “overlop the vast array of sectarian creeds and the infinite diversities of theological opinions.”* In the present year of grace, the basis of Brahminism—“heaven born and eternal theism”†—is—intuition. Five years ago, in 1855, the doctrines of Brahmic Theology were the result of induction, the conclusions of processes of reasoning from the facts of creation to their cause; but at the present time, in 1861, all logical methods and all argumentation are discarded, both as unnecessary and inadequate. I quote from *Tract* No. 4, published September, 1860, the title of which is “*The Basis of Brahminism*.” “Brahminism stands upon the rock of intuition,” “Brahminism is founded upon those principles of the mind which are above, anterior to, and independent of, reflection.”‡ The basis of Brahminism in 1861 is no longer that of 1845, the Vedas, nor—that of 1855,—*অসিদ্ধ মনসার*, (“the universe,”) but is situate “in the depths of human nature.”§ Yet, very strange, whatever Brahminism stands upon, its *doctrines* are the doctrines of natural theology, which—a suspicious circumstance—are never found except in those countries upon which the light of Christianity has shone, and are as feeble and as inert now, as they have ever been. The hill of Hinduism is yet to be surmounted. This *third* edition of Brahminism, though “co-extensive with human nature,”|| must indeed bestir itself, if it intends to accomplish anything; for, arguing from past experience, it will in a year or two in all probability be consigned to the grave, to be supplanted by a fourth edition, erected on some new basis.

Viewing the history of Brahmic Deism from its commencement, we discern a close correspondence to the course of deism in other quarters of the world. “All facts show that whosoever man takes as his religious guide, he will not take the deist. Hence the slow progress, or rather the no progress, which deism has made from Lord Herbert’s time to this. Deism is always carting away what it calls rubbish, and always digging foundations; but the promised building never peeps above the surface of the earth, or if it does rise a few inches above it, the thing ‘of hay, wood and stubble’ is swept away again in the next tempest of controversy.”¶

* *Tract* 4, p. 35.

† p. 35.

p. 30.

§ p. 30.

|| p. 37.

¶ *Defence of the Eclipse of Faith*, p. 68.

In contrast with all this, it is sufficient to point to the fact that the basis of Christianity has remained unaltered from the day of its being laid. The ultimate appeal with regard to the Christian doctrines is to the Scriptures,—not anything so evanescent and uncertain as human feelings and sentiments. The doctrines of Christianity with regard to the main essential points, *e. g.*, the incarnation of Christ, atonement, regeneration, and eternal judgment, are remarkably fixed. “The interpretation adopted with reference to the theological doctrine of the New Testament, has been, with comparatively small exception, *in its substance the same.*”* There has been an advancement, a development of Christian doctrine, but it has sprung out of this root, and has remained within the boundaries of indisputable truth.†

On the contrary, the Brahmo Somaj has altered and re-altered its ‘basis,’ and yet makes no advance in practice, and no progress in doctrine. The *present* basis (A. D. 1861) is the ‘rock of intuition,’ “the *depths of human nature* ;” but what these intuitions are,—what the truths are which lie buried in these depths of human nature, we have no means of knowing, except they be promulgated for us by the members of the Brahmo Somaj. Since there is no *external* authority to appeal to, we can only determine this point by enquiring, what are the objective manifestations of this intuition ; *i. e.* what are the *words* of the Brahmo Somaj, and what are the *deeds* ? It is only by either or both of these channels, that truths buried in “the depths of human nature” can ever reach the surface, and become visible. But in the investigation of this important point, we are involved in great perplexity, for the outcomings of the Brahmic intuition are twofold and mutually contradictory and destructive. As the members of the Brahmo Somaj retain the sacraments of Hinduism themselves, and administer them to their children, they thus, by their *actions*, show that Brahmic intuitive theology is precisely the same as Hinduism. By their *words* and published *books*, they declare it to be something quite opposed to, and different from, Hinduism. The Christian religion is contained in a *book*, and may be known and studied, quite irrespectively of the characters of its followers ; but the doctrines of the Brahmo Somaj are the manifestations of the intuitions of the Brahmo Somaj, and what these may *really* be, it is impossible to say, for we have two manifestations before us, one in *conduct*, making them to be *identical* with Hinduism, another in *words*, making them to be something quite *contrary* to Hinduism.

* Vaughan’s *Age and Christianity*, p. 191.

† Foxton’s *Popular Christianity*, p. 212.

There is no need of our entering upon a refutation of the *practical* manifestation of these intuitions of the Brahmo Somaj, for they have done it effectually themselves, in the publications of the *Tattwa Bodhini* Press. It is my purpose to consider, more in detail, the nature and stability of intuition, the third basis of Brahminism, as *verbally* made known in their published books. These books are (1,) *Tract* No. 4, English series, on Intuition; (2,) Introduction to the ব্রাহ্মধর্মের মত ও বিশ্বাস, “Doctrines and Faith of Brahminism;”—ten Lectures by Babu Debendro Nath Tagore, published last year.

CHAPTER I.

THE DOCTRINE OF BRAHMIC INTUITION.

Relying upon these authorities, and verifying my statements by quotations from them, I will first give in a condensed form an account of Brahmic intuition.

I.—“The basis of Brahminism is in the depths of human nature,”* and human nature is divided into “two departments, intuitive and reflective.”†

II.—The former of these departments only constitutes the basis of Brahminism. “Brahminism is founded upon those principles of the mind which are above, anterior to, and independent of, *reflection*.”‡ “এই স্বাভাবিক সহজ জ্ঞান (intuition) ব্যতীত কোন মহ্যই আমাদের প্রত্যক্ষ গোচর হয় না。”§ (“Apart from this intuition, no truth is perceived by us.”) “এই স্বাভাবিক সাধারণ সহজ জ্ঞানের উপরেই ব্রাহ্মধর্ম স্থাপিত হইয়াছে。”|| (“Upon this natural, universal intuition, Brahmo religion has been established.”)

III.—The truths which are the product of this intuition are, (a) *defined* to be distinguished by certain characteristics. “These truths are seen face to face.” They are “spontaneous, instinctive, involuntary, practical, universal, primitive, original, self-evident, axiomatic.”¶ (b), *illustrated* by some well known universal truths; (a) an immediate knowledge of self. (β) an immediate knowledge of the reality of external objects, (γ) the knowledge that every effect has a cause;—i. e. the truths of the Brahmic theology are of the same kind, spring from the same source, and are as easily and as universally known, as these three truths.* *

IV.—Hence Brahminism rests on no *written revelation*. “It does not derive its doctrines from books or men.”†† “ঋতি

* *Tract* No. 4, p. 30.

† p. 31.

‡ p. 30.

§ *Introduction*, p. 7.

|| p. 10.

¶ pp. 32, 33.

** *Tract* No. 4, p. 31, ব্রাহ্ম ধর্ম, *Intro.* p. 7.

†† p. 35.

স্মৃতি পুরাণ তত্ত্ব উৎপত্তির পূর্বেও বুদ্ধধর্ম ছিল; এবং এ সকল যদি একেবারে ধ্বংস হয়, তথাপি তাহা থাকিবে। বেদ, কোরাণ, প্রভৃতি গুহ্য বিশেষ বা ইসা যুসা প্রভৃতি ব্যক্তি বিশেষে বুদ্ধধর্ম আবদ্ধ নহে।*

("Prior to the uprising of *S'ruti*, *Smriti*, *Purāṇa*, *Tantra*, the Brahmo religion existed, and if they are all instantly destroyed, yet it will remain. The Brahmo religion is not restricted to particular books, as *Veda*, *Koran*, or particular persons, as *Jesus*, *Moses*.")

V.—Reasoning and argument are disavowed as constituting the basis of Brahminism, for reasoning belongs to the province of reflection (বুদ্ধি), while the basis of Brahminism is altogether confined to intuition (সহজ জ্ঞান). "When religion lies in our intuitive consciousness, its truths we directly perceive, we require no argumentation, they approach us as self-evident realities."† "The Brahmo has not to carve out his god by the chisel of logic."‡ "ঈশ্বরকেও আমরা জানেন্ত্রে প্রত্যক্ষবৎ উপলব্ধি করি। আমরা যদি কেবল যুক্তির সোপান দিয়া ঈশ্বরে যাই, তবে আমরা শূন্য ঈশ্বর মাত্র পাই। কেবল বুদ্ধির আলোক এস্থলে অন্ধকার তুল্য। ঈশ্বরের অস্তিত্ব যতক্ষণ না আমরা তর্কদ্বারা সিদ্ধান্ত করিতে পারি, ততক্ষণ যে আমরা ঈশ্বরকে জানিতে পারি না, এ কোন কার্যেরই কথা নহে। জগত, আত্মা, ঈশ্বর, এ তিনেরই সত্তা আমাদের আত্মপ্রত্যয় সিদ্ধ; তাহা সিদ্ধান্ত সাপেক্ষ নহে, এবং সে সকলকে যুক্তিদ্বারা সংস্থাপন করিতেও পারা যায় না। ("We have an immediate apprehension of God as by perception in the eye of intuition. If we ascend to God by the steps of argumentation alone, then we obtain a mere blank god. In this matter the light of argumentation alone is as darkness. It is nothing to the point to say that so long as we cannot by argument establish the existence of God, so long we cannot know God. The world, self, and God, these truths are self-evident; they need no proof, and moreover they cannot be established by proof.")§

VI.—Education also is not necessary to the development of intuition or to the production of these Brahmic truths based on

* p. 11.

† p. 34.

‡ p. 36.

§ p. 6. *Formerly* the theology of the Brahmo Somaj was pre-eminently based upon reasoning; hence it was always denominated যুক্তি সিদ্ধ ("proof established"); *now* a theology established by reasoning is declared to be an impossibility, and ব্রাহ্ম ধর্মের সত্য সকল আত্ম প্রত্যয় সিদ্ধ,* i. e. "the truths of the Brahmo religion are all *self-evident* truths."

* p. 10.

intuition. "Intuition itself is universal property; its truths are the patrimony of the human race." "Bookish knowledge is not an indispensable requisite to the knowledge of its truths, (i. e. of Brahminism); scholarship is not the *sine quâ non* of our religion."* "That God is—that He is infinite in love, wisdom and holiness, that there is a future state of existence, are first truths, which it does not require logic to comprehend." "The living truths of intuition, God hath given to all men the means of knowing. In the depths of the soul hath He written in imperishable characters the simple doctrines of theism, which every one true to his nature may read"† "এস্বলে পণ্ডিত আর মুখ উভয়েরই সমান অধিকার. ("In this matter the learned is not better off than the ignorant.")‡

VII.—The originality and extent of intuition, and its essential distinction from reflection (বুদ্ধি), are plainly mentioned. *All religious truth, all the vital truths of religion, are originally intuitive, as shewn in the preceding extracts. There can be no religious truth but what it is intuitive* "এই স্বাভাবিক সহজ জ্ঞান ছাড়া কোন সত্যই আমাদের প্রত্যক্ষ গোচর হয় না, ("Apart from this intuition, no truth is perceived by us.")§

Hence, although it is allowed that the understanding (বুদ্ধি) may classify, arrange, set in order, build upon these original intuitive truths, yet, first of all and before all, they exist, it is contended, in the intuition, independently of all reflection and external influence, and are known immediately by intuition—"এই সহজ জ্ঞান আর বুদ্ধি এ দুয়ের স্বরূপ বিস্তর ভিন্ন. সহজ জ্ঞানে আমরা বিষয় পাই, বুদ্ধি সেই সকল বিষয় লইয়া নির্মাণ করে। ইন্টার পরকাল সহজ জ্ঞানে গৃহণ করি, বুদ্ধি তাহাতে ধর্মশাস্ত্র রচনা করে। এই সকল বিষয় না পাইলে বুদ্ধি কিসের উপরে নির্মাণ করিবে?" ইত্যাদি ("Intuition and reflection are very different. By intuition we get materials, reflection takes those materials and builds. Through intuition we receive God and future life, reflection upon that constructs theology. If it did not obtain these materials, upon what would it build? &c.")||

* p. 37.

† p. 38.

‡ p. 6. But in the body of the book pp. 52, 53, it is stated that education and educators are absolutely necessary to the preservation and development of these truths, otherwise they are swamped and extinguished by the universally existent bad example.

§ p. 7.

|| p. 8. There appears to be a little confusion here as to the respective claims of বুদ্ধি (reflection) and সহজ জ্ঞান (intuition) to the origination of the Brahmic Theology. The writer of the introduction, Baboo Sotendriya Nâth Tagore, arrogates the sole merit of originating religious truth to সহজ জ্ঞান, and confines the province of বুদ্ধি to the inferior task

Hence again, by means of intuition, religious truth is perceived immediately, just as we perceive external* things by physical eyesight. "Brahmism is living religion. It reveals truth immediately, and thus brings in all the vividness and force of direct perception."* "His God (the Brahmo's) is an ever living and ever present Reality that can be *seen* and *felt*."—"He stands before his Father face to face." "Blessed are they who instead of seeking God in books and abstract formularies—in the distance of space and time—see His amiable face in the depths of their heart."† "বাহিরের দৃষ্ট সকল আমরা যেমন সাক্ষাৎ দেখি, অতীন্দ্রিয় উচ্চতর বিষয়েরও আমাদের সেইরূপ সাক্ষাৎ জ্ঞান লাভ হইতে পারে," ("As we directly perceive external objects, so we can have a direct perception of supra-sensuous, sublime objects.")‡

VIII.—Consequently Brahminism, erected upon a basis of such magnificent proportions, "stands heaven-born and eternal theism, high above the peculiarities of age and country, overstepping the vast array of sectarian creeds and the infinite diversities of theological opinion."§ "Intuitive religion always abides unextinguished and unextinguishable."|| "The holy doctrines of Brahminism abide for ever, let churches clamour, let sectarians differ ever so widely, let theological dogmatists give to the world thousand and ten thousand shocking and monstrous theories."¶ "সকল ধর্মের মধ্যাহ্নেই বুদ্ধধর্মের নৈসর্গিক সৌন্দর্য প্রকাশ পাইতেছে। যে ধর্ম অস্থায়ী সন্তীর্ণ পরিবর্তনসহ তাহা বুদ্ধধর্ম নহে; আর যাহা স্থায়ী সাধারণ অপরিবর্তনীয় দেশকালে অপরিচ্ছিন্ন তাহাই বুদ্ধধর্ম। বুদ্ধধর্ম ইউরোপ কি ভারতবর্ষ কি বঙ্গদেশের ধর্ম নহে, কিন্তু সকল দেশের উপরেই তাহার সমান অধিকার। বুদ্ধধর্ম অবস্থারও দাস নহে, ঘটনারও অধীন নহে, কিন্তু সকল কালেই তাহার সমান

of arranging and classifying the deliverances of সহজ জ্ঞান; but the author of the book, Baboo Debendro Nath Tagore, curiously enough, does not seem to know anything about সহজ জ্ঞান, at least in his early lectures, and plainly states that all the Brahmic truths are restricted to বুদ্ধি। "আমাদের বুদ্ধিতে জগতের অস্তিত্ব, জীবাত্মার অস্তিত্ব এবং পরমাাত্মার অস্তিত্ব প্রকাশ পাইতেছে," ("The existence of the world, of the human spirit, of the Divine spirit are manifest in reflection.") p. 37, "সত্যের ভাব সকলেরই বুদ্ধিভূমিতে নিহিত আছে" ("All truths are deposited in the ground of the reflection") p. 38, "ধর্মের আদেশ আমাদের বুদ্ধিভূমিতে স্বর্ণাক্ষরে লিখিত আছে," ("The injunctions of religion are written in golden characters in the ground of the reflection,") p. 54. I suppose this incongruity will be rectified in a second (if such is called for,) edition, for at present it renders the assertion of the overpowering certainty of Brahmic intuition somewhat doubtful.

* p. 36. † pp. 36, 37. ‡ p. 3. See also p. 5. § p. 35. || p. 35.

¶ p. 39.

আধিপত্যঃ” (“The natural excellence of Brahminism stands clearly out from all religions—Whatever is transient, limited, changing, is not Brahminism, but whatever is permanent, universal, unchangeable, unconfined to place or time, that is Brahminism. Brahminism is not the religion of Europe, or India, or Bengal only, it prevails equally over all countries. Brahminism is not the creature of circumstances, subject to accidents, its power is the same always.)”*

- This is the doctrine of the basis of Brahminism, plainly stated and confirmed by quotations from their published books. A foundation of *such dimensions* will support any superstructure of theology, and certainly is not likely to sink under the superincumbent weight of that of the Brahmo Somaj. If there really be an intuitive department in human nature, which is endowed with such *surprisingly extensive attributes*, which of itself has revealed all the truths of Brahminism to the Brahmo Somaj, and which does reveal them to “every simple unsophisticated unbiassed man,” it would seem to be a work of supererogation to expend many words in proving its existence. Mankind have been in the world for many centuries, and, this intuition, which, according to this Brahmic tract, independently of education and reasoning and books, originates the doctrines of Brahminism, will be found, as a matter of course, to have existed and to exist at the present time wherever human nature exists.† Such a productive, universal, faculty would be of course apparent everywhere, as visible in all countries as the sun in the heavens is; and to *submit any proof* of its existence, it may naturally be supposed, would be not only not needed, but virtually an *acknowledgment* of the *possibility of a doubt* on the subject.

Therefore should any one incontinently enquire,—On what does *this foundation rest*? What *proof* is there of the existence of this universal intuitive faculty?—the writer of the Bengali introduction does not condescend to give any reply. He merely informs us oracularly that it *is so*. Perhaps he saw, that the very attempt to prove the existence of such a

* p. 11.

† p. 37. The writer says, “Brahminism is co-extensive with human nature, though a few only are masters of Brahmic theology.” This is intended, I suppose, to meet somehow the obvious difficulty alluded to in the text. It is not easy to see what is the distinction between Brahminism and Brahmic theology. Brahmic theology are Brahmic truths, and these “are attainable by all;” and again what is Brahminism but Brahmic truths? If you subtract Brahmic theology from Brahminism, or Brahminism from Brahmic theology, what is the residuum?

faculty, as he has described, was something like an absurdity.*

But the writer of the English tracts, less wise than the author of the *Introduction*, does not base this world-wide Brahmic intuition on his own *ipse dixit*. He contends for "the *philosophical* validity of the basis of Brahmissm." Therefore in order to show† that it is in harmony with truth and universal philosophy he makes the following statements: "I could cite innumerable testimonies in favour of that doctrine from ancient as well as modern philosophy; I will enumerate only the principal ones for our present purpose. Among the ancients you will find Pythagoras, Heraclitus, Socrates, Plato, Cicero and Aristotle; among the moderns Des Cartes, Kant, Reid, Dugald Stewart, Malebranche, Victor Cousin, Coleridge, Morell, McCosh, and even that unrivalled thinker, Sir William Hamilton;—so that there is scarcely any philosopher of celebrity, in ancient or modern times, excepting of course the materialistic school, who does not in some shape or other afford his testimony to intuition."‡

Before, however, we proceed to examine in detail what is the nature and quality of the multifarious testimony afforded to Brahmic intuition by the philosophers enumerated in this quotation, there are a few facts connected with this whole subject, which, at the outset, strike us as remarkable and needing explanation.

(I.) If it be true, as is *now* asserted, that the doctrines of Brahmissm are intuitive truths, and that "the mind apprehends intuitive truths spontaneously, instinctively;"§ it is very *curious* that the *Brahmo Somaj themselves* do not seem to have been aware of all these interesting facts six years ago. The tracts published by the Brahmo Somaj in 1855, and the *Selection of*

* It must be mentioned, however, that while preserving on this point a judicious silence, he advances other statements which apparently conflict with the extensive claims he puts forth in behalf of intuition. He does inform us, that from time to time, in periods of great religious darkness, some magnanimous, extraordinary men have sprung up, who by a kind of internal sight, (অন্তর্দৃষ্টি), different from that possessed by their fellows, have intuitively perceived extra-religious truths and enlightened the surrounding darkness. pp. 2, 3. But it is not easy to see; (1) How, on the Brahmic theory of *universal* religious intuition, this religious darkness could come into existence; (2) How this new theory of extra illumination harmonises with the previous supposition of every man being a sufficient illumination unto himself by intuition. It certainly contradicts the plain statement of p. 9, that God has not selected certain men and displayed special mercy to them. This idea of extra illumination moreover seems to be borrowed from a book written by a disbeliever in England. See Foxton's *Popular Christianity*, p. 63.

† p. 40.

‡ p. 34.

§ p. 32.

the Discourses held in the Brahmo Somaj premises published since, treat of reasonings, inductions, arguments, proofs from the design apparent in external nature and the constitution of the human mind. They were not aware apparently that the Brahmic truths are intuitive truths, "*which are not wrought out by reasoning.*"* It is an inexplicable thing, of course, that more than three-fourths of the human race,—eight hundred millions of people—have wandered far from Brahminism, and have sunk into the most degrading superstitions and idolatries, in spite of these Brahmic intuitive truths, "*which we cannot destroy if we will.*"† but that the *Brahmos themselves* should fall into deplorable error also, is a deeper and much more profound mystery. For while they have been attempting all along to establish their creed upon the basis of reason, and to prove the truths of their theology (e. g., the existence and attributes of God) by arguments from design, it now appears, on the showing of these Brahmic tracts, that the existence and attributes of God cannot be established by reason.‡ They are known by intuition, and, still more strange, always have been so. "Intuitive religion always abides, unextinguished and unextinguishable."§ If then we accept this *present* Brahmic theory of intuition as true, the Brahmo Somaj, six years ago, (1) must have known the Brahmic truths intuitively, "*without any voluntary effort,*"|| and (2) must have known also that these Brahmic truths could not "*be wrought out by reasoning;*"¶—and yet it is matter of fact and of history that they (a) never even hinted that the Brahmic truths are known intuitively, and (b) they *did* attempt to *work out by reasoning* these very Brahmic truths.

(II.) This theory of the Brahmo Somaj, that all necessary religious truths are known by intuition, is precisely the theory propounded by some recent disbelievers in revelation in England and America; especially Mr. Theodore Parker, of Boston, in America, who died last year, the author of a *Discourse on Matters of Religion*, and Mr. F. W. Newman, of England, the Author of "*the Soul, its Sorrows and Aspirations;*" and "*Phases of Faith;*"—and some other persons of less note. The doctrines of Deism have not advanced from the time of their first promulgation, by Lord Herbert in 1624, which, be it ever understood, was in a Christian country, but the grounds of deism are changing perpetually. This peculiar basis of deism, *intuition*, as enounced by Messrs. Newman and Parker, is quite of recent origin. Now with regard to this incontrovertible identity of the Brahmic deism with that of Mr. Newman, as respects this intuitional basis, the question necessarily occurs, how came this

* p. 32.

† p. 32.

‡ ब्रह्म वेद, *Introd.* p. 7.

§ *Tract* No. 4. n. 35

|| n. 32.

¶ n. 32.

coincidence to exist? The Brahmo Somaj asserts* that "it does not derive its doctrines from books or men," and therefore, of course, not from the books of Messrs. Newman and Parker. Yet this challenge of the Brahmo Somaj to an independent origin, both of the doctrine of intuition as a basis, and of Brahmic theology as a superstructure, seems somewhat audacious, when placed alongside the following facts. It is a *fact* that at one time the Brahmo Somaj had *not* these views of intuition; it is a *fact* that Mr. Newman and some half dozen others do hold them; it is a *fact* that the books of these English intuitionists have been read very carefully by the members of the Brahmo Somaj. From these facts we cannot help drawing the conclusion, that, if the Brahmo Somaj had not read nor seen these books, it is not very probable they would have held the views of these books; that their present theory of intuition was adopted not merely *subsequently to*, but also *in consequence of* their perusal of these books; that these books have conveyed religious information to the members of the Brahmo Somaj which they previously did not possess;† and that these books, it would seem, have been an *external, human, book revelation* to the Brahmo Somaj, though they maintain, somewhat inconsistently, that an *external, Divine* book revelation is impossible, which again is precisely the sentiment of Mr. F. W. Newman.‡

CHAPTER II.

THE PHILOSOPHICAL PROOF OF THE EXISTENCE OF BRAHMIC INTUITION EXAMINED.

However, the writer of the English tract is desirous of establishing the "*philosophical* validity of the basis of Brahminism," and therefore "among innumerable testimonies in favour of that doctrine," cites the long list of names already quoted as the "*principal*."

The question we are discussing is this, whether the religious truths of Brahminism are really, as these tracts assert, intuitive or not: that is to say, whether human nature by this *alleged* universal faculty of intuition can and does, unassisted by revelation, attain to the knowledge of the religious truths, which the

* *Tract*, p. 35.

† It is idle to raise the cavil, that these books only evoked the latent existent truths of intuition, for not to possess intuitive truth, and not to be conscious of intuitive truth, come to the same thing. (*Eclipse of Faith*, Book Revelation, p. 75). And consciousness is "an actual or living, and not a potential or dormant knowledge." Sir W. Hamilton's *Metaphysics*. Vol. 1, Lecture XII. p. 206.

‡ *Soul*, Ch. II. English Idolatry, p. 40.

Brahmo Somaj now possess. The decision of this question will also determine the subordinate one, whether the Brahmo Somaj themselves derived their theology from intuition, as they assert, or from an external source, which they deny. For the decision of this question, it would scarcely seem to be necessary to refer to books of philosophers. If these statements of the existence and extraordinary attributes of Brahmic Intuition be true, then they are obtrusively and plainly true; and if they are false, they are glaringly so. For as the Brahmic theology consists of intuitive truths, and intuitive truths are universal truths, then, of course, if Brahmic intuition be a fact, Brahmic theology is universal, everywhere apparent, and proof of the affirmative becomes as unnecessary as assertion of the negative impossible.

However, as these philosophers have been referred to, let us see to what purpose, and with what effect. Their testimony, if it is to have any weight and influence upon the present discussion, must be testimony to the validity of *Brahmic intuition as described above*. If it be not, then this list of names has no business in *Tract No. 4*. We have no business to haul them into a discussion with which they have no concern. If it be said that their testimony is to intuition in *general*, then this *general* intuition must either include *Brahmic intuition as described above*, as a constituent part, a subordinate division; or their testimony again is quite irrelevant to Brahminism, the matter under discussion. If, in other words, this intuition, which is alleged to be the basis of Brahminism, be *one department* of intuition in general, then these philosophers, as they have given their testimony to this *general* intuition, must also have given their testimony to this *special religious* intuition. This writer of the tract, by parading this imposing array of philosophers' names, intends to imply, of course, that they have given their testimony to intuition, but it is so obvious as scarcely to bear stating that this testimony, (if it is supposed to have any connection with Brahminism,) must be testimony to the validity of *the* intuition, which is described above, and which, to distinguish it from all other kinds of intuition, we shall take the liberty to call by the special name of *Brahmic* intuition. This citation of these philosophers *must* either mean this *special* testimony, or nothing at all, as regards Brahminism. We charitably adopt the former alternative. Before proceeding to a critical examination of the opinions of the philosophers adduced, there are some—not very profound—observations on the implications of their alleged testimony to Brahmic intuition, and their character as witnesses, which it seems necessary to make.

1. As these philosophers have given their testimony, on the showing of this tract, to the validity of "*Brahmic*" intuition,

they could not be ignorant of its native powers, effects, &c., for no one can be appealed to as a witness in a matter of which he is entirely ignorant. Hence we draw the two following inferences—

1. That these philosophers must have *known* these theological truths, which the Brahmo Somaj declare to be intuitive.

2. And must have been *all agreed* and of *one opinion* about them.

II. It will be convenient to classify these philosophers according to their chronological position, relative to the promulgation of Christianity. Some lived *before* the Christian era, Pythagoras, Heraclitus, Socrates, Aristotle, Plato, Cicero, and some lived *after*, in *Christian countries*.

1. Now those philosophers who lived *before* the Christian era, did *not* know these so-called intuitive truths. Socrates, Aristotle, Plato, giants in mind, profound philosophers, did not attain to these truths of theology,* which the Brahmo Somaj profess to know intuitively "*without any voluntary effort.*"

2. Those philosophers who lived after the Christian era may be divided, for the sake of a clearer exhibition of the proof, into two classes.

a. Those who *rejected* the facts which the Brahmos regard as intuitive truths.

b. Those who *accepted* them.

a. Many of the philosophers appealed to in support of the Brahmic claims entirely disbelieved the Brahmic doctrines. Their ideas in reference to God, the soul, and the world are radically and fundamentally opposed to those which the writers of this *Tract and Introduction* maintain. The latter profess to hold their doctrines on these points, because they are perceived directly and immediately—they are "spontaneous," "intuitive" and "self-evident" truths, and yet with singular hardihood, summon philosophers to give evidence in proof who hold opinions directly opposite!

b. Others of these philosophers accepted generally those doctrines as true of which the Brahmic creed consists, but, an important point, they did not hold them on the ground on which the Brahmos profess to believe them. They did not regard them as *intuitive truths*. It is necessary that we should clearly discern the precise point at issue. We are not now discussing religious truths generally, nor the opinions of the Brahmos, whether they are true or not, but whether the religious opinions of the Brahmos are, as they allege, intuitive and have been derived by them from intuition, and whether the philosophers adduced confirm this allegation! Now it is not a bold assertion to say

* Proof of this assertion will be exhibited further on.

that not a solitary individual of the whole array of philosophers cited was a Brahmic intuitionist; either they did not hold the Brahmic truths at all, or if they did accept them, they did not accept them as intuitive truths. This fact would be simply inexplicable, if the Brahmic theory were true. The presence of so wonderful and operative a faculty would make itself known. It would be almost impossible not to be a Brahmo, and the presence of a disbeliever would be a *phenomenon*—something as remarkable as a new genus of man.

I submit direct proof of the premisses of the arguments contained in the preceding paragraph.

With reference to the opinions of the pre-Christian philosophers, it will be sufficient to state, (leaving a more particular examination for a subsequent portion of this treatise, where the investigation will be more convenient and profitable,) that “on the three great questions, the nature of God, the rule of moral duty, and a future state, ancient philosophers were profoundly wrong. Their conceptions of God were contradictory and often irrational; their systems of morality lamentably defective; their hope of a future life altogether uncertain.”*

Two of the authorities adduced, Pythagoras and Heraclitus, however, may be summarily dismissed. The reader, when he perceives the truth with regard to these philosophers may have some idea of the proper estimate to be held of the writer's proof of “the philosophical validity of the basis of Brahmoism.” “*Næ uno disce omnes.*” I quote from well known and trustworthy books a brief account of the opinions of these philosophers. “If Pythagoras ever wrote anything, his writings perished with him, or not long after. The probability is, that he wrote nothing, everything current under his name was spurious.”† “He (Pythagoras) was a public teacher of philosophy, but left no written record of his views. Conjecture has therefore to supply the place of positive information.”‡

“The greatest uncertainty still exists, and must for ever exist amongst scholars, respecting the genuineness of these (Pythagorean) opinions.”§

As regards the testimony of Heraclitus to “Brahmic” intuition, it is amply sufficient to quote the following. “Heraclitus on this ground (viz. that Universal Life is an eternal motion) supposed a certain longing to be inherent in fire, to gratify which, it constantly transformed itself into some determinate form of being, without, however, any wish to maintain

* Butler's *Analogy*, p. 151, note, Religious Tract Society's edition.

† Smith's *Classical Dictionary*, *sub. voce.*

‡ Blakey's *History of the Philosophy of Mind*, Vol. I. p. 19.

§ Lewes's *Biographical History of Philosophy*, p. 23.

it, but in the mere desire of transmuting itself from one form into another. Therefore, to make worlds, is Jove's pastime."* Comment on these quotations clearly is superfluous.

2. It will not be difficult also to show, that the modern philosophers referred to in the tract are *not* witnesses to the validity of the *basis* of *Brahmism*, inasmuch as they are by no means unanimous in their opinion as to *those truths*, which the Brahmo Somaj allege to be intuitive, nor, as we have already stated, do these *philosophers*, even when professing these truths, accept them on the *Brahmic* basis, i. e. as *intuitive truths*.

The writer of *Tract* No. 4 says;—"Metaphysical theorists held, for a long time, the ideality of external objects, but there is hardly a sane man who practically adheres to this shocking theory."† I suppose this theory described as shocking, is not acceptable to the Brahmo Somaj, yet strange to say, *it is* the theory of some of the eminent philosophers here cited. Again, "is not the reality of external objects immediately cognizable by all men?" enquires the writer;‡ and he answers this question in the affirmative, but *it is in spite of and against the opinion* of the philosophers he himself has cited; for, curiously, the *majority* of these philosophers held the contrary opinion.

Malebranche believed in the existence of the material world, *not* because he supposed it to be *immediately* cognizable, but because the Bible asserts, that, "in the beginning God created the heaven and the earth."§

Kant (*a*) "made our actual world one merely of illusion;" || (*b*) "doubted the truth of the testimony of consciousness to our

* Ritter, quoted in Blakey's *History of Philosophy of Mind*, Vol. I. p. 34. See also Lewes's *Biographical History of Philosophy*, pp. 58, 60.

This is much nearer akin to the Vivarta Vāda Vedantism of Vyāsa, which declared the world to be *Māyā*, than to the Brahmic system. See Banerjee's *Dialogues*, p. 83 and the *আত্মবিদ্যা*, published by the Brahmo Somaj, p. 25.

To guard against a possible quibble, it may be stated, once for all, that intuition can only exist as we are conscious of it; therefore no philosopher could give any testimony to "Brahmic" intuition, who could not perceive it in his consciousness;—but consciousness of the *operation* of intuition necessarily involves consciousness of the *objects* of that operation, that is, knowledge of the intuitive truths. Conversely, if a philosopher had no knowledge of Brahmic intuitive truths, he consequently had no knowledge of Brahmic intuition, and therefore could not possibly give any testimony to it. "It is impossible to make consciousness conversant about the intellectual operations to the exclusion of their objects."—Sir W. Hamilton's *Metaphysics*, Vol. I. p. 211, Lecture *XII.

† p. 32.

‡ p. 31.

§ Morell's *History of Modern Philosophy*, Vol. I. p. 181. Ferrier's *Theory of Metaphysics*, p. 477.

|| Hamilton's *Metaphysics*, Vol. I. p. 402.

mental unity ;”* (c) “ maintained that there is no cogent proof of the substantial permanence of our thinking self.”†

M. Victor Cousin “ maintained that mind and matter are phenomenal modifications of the same common substance ;” i. e. he held the doctrine of the absolute identity of mind and matter.‡

This he did, because he was a pantheist, and believed mind and matter to be different forms and modes of the Divine substance. Moreover, Victor Cousin held a theory of religious intuition, which on the surface is not much unlike that propounded in this *Tract* No. 4, and the *Bengali Introduction*. His testimony, as far as it goes, is testimony to the existence of some such peculiar and extensive faculty in human nature, as that so elaborately described in the tracts I am criticizing. Let us then carefully examine what his testimony amounts to, and how much the Somaj have improved their position by appealing to it. Victor Cousin considered “ reflection alone to be the source of error, while that pure perception which results from spontaneity, is absolutely infallible. Now this spontaneity is the foundation of religion. The ancient prophets did not reason, did not search, did not reflect deeply and patiently, they made no pretension to philosophy ; but they received truth spontaneously, as it flowed in upon them from heaven. According to Cousin, this immediate reception of Divine light was nothing more than the *natural play* of the spontaneous reason.”§ This exposition exhibits some resemblance to the theory of Brahmic intuition we are now discussing.|| As then the doctrines of the Brahmo Somaj and Victor Cousin, with regard to religious intuition, apparently coincide, the deliverances of this faculty, these intuitive truths, will, it is reasonable to suppose, be identical also. The basis is the same, the superstructure will be the same ; the root is one, the fruit cannot be diverse. Yet on closer scrutiny, wide and irreconcilable discrepancies come to light, and to these especially attention is requested.

1. As regards M. Cousin, his theory is part and portion of his whole philosophical and theological system. It is the direct logical result of his pantheism. The consciousness to which M. Cousin arrogates such extraordinary attributes is *Divine* consciousness, the intuition which he describes is God’s intuition. If we “ admit that the Deity of Cousin possesses a conscious personality, yet still it is one, which contains in itself the finite personality and consciousness of every subordinate mind. God

* Hamilton, Vol. I. p. 373.

† Hamilton, Vol. I. p. 375.

‡ Hamilton, Vol. I. p. 296.

§ Morell’s *History of Modern Philosophy*. Vol. II. p. 511.

|| See especially p. 35, and compare with *Tract* No. 10, p. 89.

is the ocean, we are but the waves ;—the ocean may be but one individuality, and each wave another, but still they *are essentially* one and the same.”* Cousin’s system of pantheism may be right or may be wrong, but it certainly is *complete* and *consistent with itself*, and with intuition.

2. As human nature is thus part of the Deity, Cousin consistently asserts “the essential comprehensibility of the absolute (Deity) by the human mind.”†

Now as regards Brahmic intuition, the Brahmo Somaj, starting with the assertion of the existence of a principle in man, (which in its exterior so nearly resembles the “natural inspiration” of the French philosopher, that we shall not be severely blamed if we venture to express the suspicion that they have borrowed it from him) have achieved results which are widely diverse from, rather contradictory to, the opinions which he held. Without the benefit of any side lights from the general diffusion of Christian ideas in Bengal, they have, professedly by intuitive and direct perception of the truth, reached the Christian ideas of God’s personality, and a Divine existence separate and distinct both from the material world and the human soul !‡

Here, evidently, we have a strange entanglement of ideas. Both the Brahmo Somaj and Victor Cousin hold very much the same doctrine of religious intuition, and yet they arrive at directly opposite conclusions, and that too with regard to the very foundation of all theology, the Divine existence. The one,—the Brahmo Somaj,—hold that God *is* distinct from the material world, and *is not* comprehensible by the human mind ; the other,—Victor Cousin,—asserts that God *is not* distinct from the material world, and *is* comprehensible by the human mind.

There is no reason apparent to us why the intuitions of the Brahmo Somaj should be entitled to credence, and that of Cousin not entitled ; and where the intuitions are conflicting, and that too on a fundamental point, as in this case, the obvious and not unimportant question, is forced upon us—*which intuition are we to receive?—and why?* As the Brahmo Somaj glories in its deliverance from the bondage of a revelation from without, all appeal to an external standard is unavoidably excluded. Nor is the matter much mended when we direct our gaze within, and wait for the decision of this much-vaunted intuition. For if we consistently adopt and follow Brahmic principles, we are landed in *inextricable* bewilderment and confusion. We cannot trust other men’s intuitions, for that would be deriving

* Morell, Vol. II. p. 511.

† Morell, Vol. II. p. 502.

‡ *Brahmo Dharma*, Chap. II. *Atmabidya*, Chaps. III. IV.

our doctrine from men, and not from intuition, which is quite contrary to the principles professed by the Brahmo Somaj.*

We cannot trust our own intuitions, for why should *mine* be right rather than any other man's?—or why again should those of another man be wrong?

Yet the intuitions of the Brahmo Somaj and of M. Victor Cousin, inasmuch as they are virtually contradictory, *cannot both be right*, and *cannot both be wrong*, and yet, in this unhappy dilemma, as we can *only appeal to intuition*, we *cannot* prove *either to be right or wrong*. Hence, although we *must* accept one of these contradictory views, we yet *cannot* accept either.

Hence it seems a fair and reasonable conclusion that even if this Brahmic intuition exist, it is proved, on its own showing, to be very treacherous, deceitful, and unworthy of reliance as a guide in religious matters. Most men, however, will, I presume, draw the conclusion at once that this Brahmic intuition is a mere fiction.

Let us now examine the witness of Sir. W. Hamilton.—What is the nature of the testimony he renders to these Brahmic pretensions?

The Brahmo asserts that “he sees God face to face;” “his God is an ever living and ever present reality that can be seen and felt.”† Now if Sir W. Hamilton, “that unrivalled thinker,” had really given his testimony to Brahmic intuition, as this tract asserts, then necessarily *he* also must have “seen God face to face;” his intuition must “have revealed truth immediately and brought in all the vividness and force of direct perception.”‡ But this distinguished philosopher says—*just the contrary*. His intuition, profound philosopher though he was, did not bring God before him “face to face.” His words are as follows. “The Deity *is not* an object of immediate contemplation; as existing and in himself, he is beyond our reach; we can know him only *mediately* through his works, and are only warranted in assuming his existence as a certain kind of cause necessary to account for a certain state of things, of whose reality our faculties are supposed to inform us.”§

Again, both Sir W. Hamilton and M. Victor Cousin are appealed to in this *Tract*, No. 4. If their testimony then be really and truly testimony to Brahmic intuition (and if it be *not*, but to something else, to insert their names in this tract is ignorance and an impertinence), then inevitably their opinions must have coincided, (1) with each other, (2) with those of

* *Tract* No. 4, p. 35.

† *Tract* No. 4, p. 36.

‡ *Tract* No. 4, p. 36.

§ Hamilton's *Metaphysics*, Vol. I. p. 25. Lecture II.

the Brahmo Somaj. For, *on this supposition*, they start from the same principles, they follow the same track, they must necessarily arrive at the same conclusions, *i. e.* the Brahmic creed; and yet, mysteriously and inexplicably, (if the Brahmic theory were true), they reach just diametrically opposite conclusions. M. Cousin's assertion of the comprehensibility of the Deity by the human mind has been already mentioned; Sir. W. Hamilton's opinion is, "the absolute is altogether inconceivable."*

"We must believe in the infinity of God; but the infinite God cannot by us, in the present limitation of our faculties, be comprehended or conceived. A Deity understood would be no Deity at all; and it is blasphemy to say that God only is, as we are able to think Him to be."† "The few, who assert to man a knowledge of the infinite do this on the daring, the extravagant, the paradoxical supposition, either that human reason is identical with the Divine, or that Man and the Absolute are one."‡ "The scriptures explicitly declare that the infinite is for us now incognizable;—they declare that the finite and the finite alone is within our reach. It is said, (to cite one text out of many), that "now I know *in part* (*i. e.* the finite,) but then, (*i. e.* in the life to come,) shall I know even as I am known," (*i. e.* without limitation).§

Now as before, *both* these philosophers, (V. Cousin and Sir W. Hamilton,) cannot be right, and *one* of them *must* be wrong, and yet the tract appeals to the intuitions of both. With what results? Even *supposing Brahmic intuition to exist*, this contradiction destroys all the confidence, which we might be disposed to place in the credibility of its deliverances and truths. For there is no ultimate appeal from intuition.¶ We, therefore, can have no reason for concluding *either* to be *wrong*, yet *must perforce* conclude *one* of them to be *wrong*. We are therefore plunged into absolute uncertainty. Whose intuition are we to accept?—and for what reason? *Not our own*,—because in the presence of these absolute contradictions, some intuitions *must* be wrong, and why not our own? *Not other people's*,—for the same reasons.¶

* Morell, Vol. II, p. 503.

† Hamilton's *Metaphysics*, Vol. II. p. 374. Lecture 38.

‡ Ditto, p. 375. § Ditto, p. 375. See also Vol. II. p. 531.

¶ See Hamilton, Vol. I. p. 277. Lecture 15.

¶ It is unnecessary to carry this examination further. The opinions of each one of the modern philosophers quoted, when placed alongside the claims of Brahmic intuition, will be found to be either plainly opposed to them, or ludicrously irrelevant. The ideas of Dr. McCosh, for instance, diverge widely from those both of Sir. W. Hamilton and M. Cousin, and a citation of them would only conduct us to the

We have now gone through this array of philosophic names paraded in *Tract* No. 4, (the only pretence of proof advanced for the existence of Brahmic intuition,) and have seen with what reason and, we may say, honesty, the writer appeals to their authority, to "establish the *philosophic* validity of the basis of Brahmicism."

The only one of the whole group who has broached any idea at all similar to Brahmic intuition, is M. Cousin, (for it will be understood that with any other than *Brahmic* intuition we have nothing to do), and we have seen that this philosopher does not land us in Brahmicism and Deism, but dreary pantheism. "Confusion worse confounded." This appeal to the philosophers, when fairly and candidly examined, terminates in results, to speak in the gentlest way, unfavourable to the intuitional claims of the Brahmo Somaj. Nay, the very authorities cited to prove "the validity of the basis of Brahmicism," most conclusively disprove it. The support on which the Brahmo themselves have erected their claims to the possession of an extraordinary faculty of intuition, is thus demonstrated to be no support. The whole basis, perforce, comes to the ground, and the superstructure, the Brahmic theology, as intuitional, necessarily falls with it.

CHAPTER III.

DIRECT PROOFS AGAINST THE EXISTENCE OF BRAHMIC INTUITION.

After having examined the proofs advanced in this tract (such as they are) of the existence of this extraordinary faculty of Brahmic intuition; I am now at liberty to consider the basis of Brahmicism on its own merits, in the light of the present religious condition of the world, and its past state as revealed in history.

It is not our intention, nor does it seem at all needful, to enter into any philosophical disquisition as to the nature and limits of intuition as a branch of enquiry in mental science. It would not be easy to confound the so-called intuition, which the Brahmo Somaj claim to possess as the originating cause of their creed, with any psychological problem which philosophers have propounded and aimed at solving. But whatever be the worth or dignity of the subject matter of our enquiry, the method of investigation must be that which is adopted in all physical researches, viz. the Baconian method of observa-

same mass of contradictions and absurdities inherent in Brahmic intuition, which our present argument has conducted us to. See Dr. McCosh's *Intuitions and Defence of Fundamental Truth*.

tion and induction. It is impossible for us to arrive at any knowledge whatever of the mind except through its manifestation. "What it is in itself, that is, apart from its manifestation, we philosophically know nothing."* Thus, therefore, as regards this faculty of Brahmic intuition, whether it exist at all, and if it exist, whether it is super-rational and endowed with those extraordinary properties this tract ascribes to it, or not—these are questions which can only be determined by observation of the manifested effects of intuition, and in no other way. And no sincere and honest Brahmo will blame us, if, steadily and consistently following the principles the Somaj professes, we do not confine our researches to the statements of the Brahmos of Bengal, but also look out for and naturally expect to see the traces of the operations of this intuition in people of other lands, and among people of previous ages. The sciences of geography and history will be, for the decision of the question at issue, more in requisition than metaphysical speculation. And it is, we may remark, an ominous fact that the Brahmo Somaj does maintain such persevering and uniform silence on these points. While reading their speculations, it is important to bear in mind that there are other men in the world besides the Brahmos of Calcutta, and that human nature has been resident on the earth for nearly six thousand years, for undoubtedly we should meet with nothing in their publications, to remind us of these facts, though we might, not unnaturally, expect an occasional allusion.

If on a survey of mankind, as scattered over the face of the earth and as revealed in the pages of history, we observe a universal lack of those intuitive truths and a conspicuous absence of those religious doctrines which the Brahmo Somaj fortunately possess, we shall take leave to doubt (and we think we shall carry all impartial thinkers with us) the existence of any such faculty as Brahmic intuition, and strongly to suspect that they did not derive the religious truths they now possess from any such source. It may be very *convenient* to assume beforehand that the human mind is gifted with such a super-rational faculty as Brahmo intuition, as the evidence these tracts furnish would lead us to conclude the Brahmo Somaj have done, and then upon that assumption to proceed to account for their possession of a theology which, as a matter of fact, has never existed in any country except where Christianity has preceded; but such a mode of procedure is, it cannot be denied, very unphilosophical and, which is far worse, eminently unworthy of men professing to be religious reformers and regenerators of their country.

* Hamilton's *Metaphysics*, Vol. I. p. 157.

When we take a survey of the religious condition of mankind, and their state at any time as revealed in history;—does the view presented afford us any striking proof of the universality of Brahmic theology? The universal faculties of hunger and thirst yield the universal and uniform results of eating and drinking;—does the alleged universal faculty of Brahmic intuition manifest itself in the universal and uniform production of “Brahmic theology? Or, to use another illustration supplied us by the Brahmo writers themselves: It is stated repeatedly that by intuition we perceive spiritual verities as clearly and as distinctly as with our bodily eyes we see spiritual things. “Brahmism brings in all the force and vividness of direct perception.”* If Brahmism were really true, an examination of the strictness of this alleged parallelism would only result in a demonstration of its truth; and we may reasonably suppose no one will deem it unfair, if we attempt to institute such an examination. The proof that physical vision is a universal power, an endowment of the human race, lies in the observed uniformity of its effects. The identity of the testimonies of eyesight as to the properties of external objects is so obvious, that no room is left for doubt of the fact. The universality of the fact is necessarily inferred from the uniformity of the phenomena. It is then a simple and fair question to ask, is there also the like unity and identity in the testimonies of mankind with regard to the objects of spiritual vision? Have we any reason to infer the existence of a universal faculty of Brahmic intuition from the uniformity of the perceptions, for instance, of the nature and attributes of God, His unity, power, justice, mercy, placability, His mode of worship; as to the nature, employment and duration of future life; and as to the rules of morality, as from the similar and manifested effects of eyesight we conclude the universality of physical vision? The mere stating of this proposition, is more than sufficient to scatter to the winds the preposterous and not modest theory of the basis of Brahmism.

We see every where infinite diversities of theology; all possible conceptions of deity. First, as to the *number*;—the range extends from the no-god of the atheist and the Fetish of the lowest savage, to the every-thing god of the pantheist and the three hundred and thirty millions of gods of the Hindus. Secondly, as to the *quality*;—from the impersonation of cruelty, the god of the king of Dahomey, whose placability can only be secured, or his wrath warded off, by the wholesale sacrifice of two thousand human beings, and the goddess Kali of Hindustan, whose blessing the Thug supplicates upon his horrid trade of

* *Tract*, No. 4, p. 36.

daily murder, to the soft and infirm being, whom the theist professes to worship. Some people worship pieces of bone, stones, sticks; others worship vegetables, trees, onions, leeks, *peepul* and *tulsee*; others bow down to animals, monkeys, cows, cats, snakes; others worship images of impossible beings, human bodies with elephant heads, ten arms, &c. We need say nothing of the incarnations of lust and all wickedness, to whom thousands of poor wretches in this country bow down in worship. "Every virtue and even vice has acquired its divine representative, and every art and profession, its patron."* In this quotation the disbelieving historian, Gibbon, describes at once the ancient and modern heathen pantheon, and also refutes the pretensions of the Brahmic intuition.

These strangely different intuitions of the Deity constitute a curious commentary on the Brahmic statement of the universality of their religious truths. "In the depths of the soul God hath written in imperishable character the simple doctrines of theism, which every one, true to his nature, may read."† Yet in opposition to this dogmatic allegation, all history testifies that, even if these truths were written there, they never have been read; and we may think that an experience of the most varied character and extending over six thousand years will be more than sufficient to support the conclusion that they never can be read, except indeed by the additional light and assistance which the Bible provides. The population of the earth is now estimated at one thousand and two hundred millions; of these, full eight hundred millions are at the present day under the bondage of systems of degrading superstition and idolatry, worshipping beings whom the members of the Brahmo Somaj and Christians rather term devils than gods, worshipping them by rites and ceremonies rather to be termed diabolical, than either divine or human. This dreadful state of the human race, these frightful aberrations from the right conceptions of the Deity are a fact, which stands obviously and awkwardly in the way of the theory of the Brahmo Somaj,—an awful *fact*; which, they very complacently and with unenviable assurance generally ignore.‡

Then again, let us only look at the terrible confusion which reigns all over the world with regard to morals. How many virtuous and right actions are forbidden, how many vicious and horribly immoral actions are enjoined and hallowed in various parts of the world. The benighted inhabitants of the South Sea

* Gibbon, *Decline and Fall* chap. II.

† *Tract*, No. 4, p. 38.

‡ In fact the Brahmos solve these terrible problems in the same way as theists have always done,—they shut their eyes to them. See *the Eclipse of Faith*.—*The Via Media of Deism*, p. 133, &c.

Islands, or of Central Africa, or of the hill-countries of Hindustan, form a curious illustration of intuitive morals. The accounts travellers furnish us of the moral state of the various savage tribes scattered over the earth are of the darkest hue and sadly uniform. All testimonies converge in establishing the truth of the words of the Christian poet—

“Though every prospect pleases
And only man is vile.”

Indeed, it is scarcely necessary to go to the end of the world, to put this Brahmic intuitive morality to the test. Till within a very recent period, even in this country, infanticide was a common thing, suttee was a religious service, self-immolation at Saugor, and suicide at Jagannáth, were actions hallowed by the sanctions of religion, and rewarded with the favour of the deity. Nor were these horrible practices suppressed through the influence of Brahmic intuition, but by the force of legislation enlightened by Christianity. To this day, human sacrifice among the hill tribes is not yet extinguished, though regulations forbid it, and police and soldiers are engaged in putting it down.

It seems a waste of words, to mention the frightful atrocities and gross immoralities, committed all over the world, in the name of religion and in honour of God. The horrible confusion, irregularity, and contradiction, everywhere apparent, are utterly irreconcilable with the theory of universal intuition propounded by the Brahmo Somaj. This is no question of philosophy. It is sheer irrelevancy to cite the names of philosophers to decide this question. It is simply a matter of fact, proved or disproved, by daily observation. What the intuitive, or any other faculties of mankind, can accomplish in the regions of theology and morality, *unaided by revelation*, can only be known by the manifested effects. There is nothing metaphysical or transcendental in this question of the universality of Brahmic intuition. As human nature is the same at all times and in all places, and, moreover, has been six thousand years extant in the world, this intuitive faculty, *if it really exist*, has had adequate scope and sphere, during that space of time, for the display of its productive power. But as,—*a plain matter of history*,—human nature never has in any country produced and developed these truths of Brahminism, *alleged to be intuitive*, we are warranted in concluding that there is *no such super-rational faculty existent in man as Brahmic intuition*. As in countries where Christianity has not shone, human nature *never has attained* to these truths, so with infallible certainty we may infer it *never can*, in spite of all the assertions of the Brahmo Somaj of an intuitive origin of their theology to the contrary.

If the theory of Brahmic intuition were true, then, as universal causes infallibly yield universal effects, and as Brahmic intuition is challenged to be an endowment of the human race, Brahmic theology would inevitably be universally existent. The vast majority of men in every country, at the very least, would, necessarily and naturally, be Brahmans. But the disorders, confusions, and deplorable blunders, everywhere visible in matters of religion and morality, are on this theory inexplicable and unaccountable, and, moreover, its complete refutation.

But the sad and gross confusion which reigns in the spiritual and religious world strikes us the more obviously and painfully, when we contrast with it the order which prevails in the physical kingdom. In this department, we observe the unbroken and unvaried rule of law: effects following in rigid and beautiful uniformity from their causes, all nature being a display not only of wonderful and beautiful design, but also of finished and perfect execution. Far different is the view when we turn our gaze to the domain of the moral and religious. Here, all discord and disharmony,—there, all system, order, and unbroken concord. The invariableness of physical phenomena, the order and system universally present in this sphere, are in striking contrast with the disorganization and embroilment everywhere apparent, when we direct our attention to the region of religion and morality.

These are undeniable and world-wide facts. They are thrust upon our notice, and no person of observation and thought can avoid perceiving them. Putting aside, as without charge of presumption we well may, the absurd and extravagant pretensions of Brahminism, we may properly enquire to what conclusions do these facts point? Not surely to this, that man has *no* religious faculty and *no* moral sense, for the fact that men everywhere *do* worship something or other, and *do* make moral distinctions of some kind or other, establishes the existence in human nature of these capacities. It is only by hypothesizing the existence of these faculties in man, that “we can account for the fact of the very general, the all but universal adoption by man of *some* religion, and the *power*, the prodigious power which, even when false, hideously false, it exerts over him.”* But we “can as little account for all the (not only terrible but) uniform aberrations of this susceptibility, and which prove (if ever truth was proved by induction,) one of two things;

(i.) Either this susceptibility in man was originally defective and rudimentary;” *i. e.* man was created with imperfect religious faculties;—

* *Eclipse of Faith.—On a Book Revelation*, p. 247.

Or (ii.), "man is no longer in his normal state, in other words, he is, as the Scriptures declare, depraved."*

One of these alternatives we *must* accept, and according to the alternative which we *do* embrace, will be the character of our theology. That is, as we attribute this moral and religious confusion to *God as the Creator*, or to *man as the creature*, so is the *possibility* of our *worshipping a perfect or an imperfect God*.

- If we accept alternative (i.), and allege, that the world *now is* and *human nature now is*, as they proceeded from the Creator's hands, *which is the Brahmic doctrine*,† then the uniform and terrible blunders of the religious faculty, the disorder and disharmony in the moral world, as contrasted with the order and regularity of the physical, prove that the *cause of the moral world*, whatever may be His constructive skill in the *material*, is imperfect, either (1), in power, or (2), in intention.‡

* *Eclipse of Faith.—On a Book Revelation*, p. 247.

†. "দিগ্‌দর্শনের শলাকা যেমন স্বাভাবিক অবস্থায় উত্তর দক্ষিণ মুখীন হইয়া থাকে এবং বাহিরহইতে বিঘ্ন পাইলেই সেই শলাকা বিপরীত দিকে চালিত হয়, আমাদের আত্মা সেই প্রকার। আত্মার স্বাভাবিক অবস্থাতে সে ঈশ্বরের দিকেই দৃষ্টি করে।"—"ধর্মের ভাব, কর্তব্য জ্ঞান, ঈশ্বর স্পৃহা, সকলেরই আছে।" ব্রাহ্ম ধর্ম। pp. 52, 53, compared with the following, ব্রাহ্মদের বিশ্বাস ইহা নয় যে পুরাকালে কোন নিষিদ্ধ বৃক্ষের ফল ভক্ষণে আমরা একেবারে পতিত হইয়াছি ("Our spirit is like the magnetic needle which always, in its natural state, points to the north, and only when meeting with some external obstacle is moved in the contrary direction." "All possess religious feeling, knowledge of duty and the love of God." "It is not the faith of the Brahmos that by eating the fruit of some forbidden tree we are at once fallen.") ব্রাহ্ম ধর্ম p. 123.

‡ Babu Debendro Nath Tagore states that *every* event in the world bears the impress of God's *goodness* ("সমস্ত ঘটনাতেই তাঁহার মঙ্গল ভাব মুদ্রিত রহিয়াছে।" ব্রাহ্ম ধর্ম p. 2.) Let him then attempt upon his principles an exposition of that desolating famine in the North-West, which has carried off in one fell swoop strong men, helpless women, and the innocent child that knows not its right hand from its left, and extensively demoralised the population. It is no answer to say, that he believes in God's goodness in spite of the terrible famine. He must show that God's *goodness shines forth in human miseries*, and that he believes in God's goodness, *because of the sufferings endured*. See *Eclipse of Faith*, p. 109 and *Defence of the Eclipse*, Sec. 2. More recently we have seen another distinguished Brahmo Lecturer, (Babu K. C. Sen,) while discussing of the character of God as revealed in His government of the world, also refuse to notice, even by a passing allusion, the terrible famine which is depopulating the densely peopled province of Orissa. How are we to explain this uniform ignoring on the part of deists of the dark and mysterious aspects of the Divine administration? See Baboo K. C. Sen's *Lecture on great Men*.

(1.) "In *power*, if we suppose the intention to have been the construction of a moral world, pure, innocent, and holy, and that the realization of such a world failed for want of power.

(2.) In *intention*, if we suppose the present, imperfect moral world to have been exactly such as was designed." "For the character of a cause can be inferred from its effects, and if we accept the present world as that from which we infer a cause, then undoubtedly must we arrive at an imperfect cause."

If we accept alternative (ii.), which, I rejoice to state, is the philosophic doctrine of Christianity and the theory of the Bible, we "must conclude that the world was once fair and perfect, man innocent, and exhibiting rectitude of conduct answering to the perfection of moral dictate,—and that some event, some vast catastrophe has occurred, whereby the primeval harmony has been disordered, and man, from his first estate of innocence, reduced to ignorance, depravity and corruption."

This alternative allows the possibility of a *perfect* cause, the existence of a perfectly good, perfectly holy, and a perfectly just Being. And if we are thus driven, by the alternative of an imperfect God, to admit the fact of a fall of man, (and we believe, without this admission philosophy will utterly fail, as it always has failed, to solve the problem,) then, there is, at least, the possibility of a hope of restoration. "There is ample scope for an external revelation, to correct the aberration of man's diseased religious nature, and remedy its maladies."*

That external revelation is contained in the Bible,—a book which is associated with the progress of the most civilised nations of the earth, bound up with the loftiest aspirations of the human race, and whose divine claims, as based upon external and internal evidence, have never been invalidated.

These facts, and the inevitable conclusions following from them, are submitted to the consideration of the members of the Brahmo Somaj. May they, attentively considering them in the fear of God and love of truth, follow them to their practical results, and embrace that divine creed, which at once meets the requirements of the intellect and satisfies the longings of the heart. But let me add, as the only fair alternative, if they do *not* embrace Christianity, and still elect to believe in the "rock of intuition," then let them endeavour, *as they are bound*, to meet the conclusions now reached, in *either* or in *both* of the only two possible ways;—Either let them show the facts here adduced to be untrue, and thus invalidate the inference;—or, allowing the facts to be unassailable, let them show the reasoning to be inconclusive. These are the only two methods of reply open to

* *Eclipse*, p. 247.

them, and any *honest* attempt at a reply will be fairly and candidly considered.

CHAPTER IV.

BRAHMIC INTUITION IMPROVED AND DEVELOPED BY EDUCATION.

The existence of eight hundred millions of idolaters is a tremendous fact, which is flatly opposed to this theory of Brahmic intuition and totally irreconcilable with it. To say nothing of many other countries, the Brahmos could not shut their eyes to the universal absence of Brahminism in their own families. In the home of many a Brahmo are to be witnessed, daily, religious ceremonies objectionable and contemptible, in honour of deities still more objectionable and contemptible. Now it cannot be denied that in the *body* of the Bengali book there is something like an acknowledgment of this glaring inconsistency, although in the *Introduction* and in *Tract No. 4*, as has been already mentioned, these obvious facts are not even once alluded to. They are in fact, altogether ignored, and the most extravagant statements are made respecting the universal existence of Brahminism, ludicrously opposed to fact. In the *Brahmo Dhormo*, however, Brahmic religion is admitted to be almost extinct, and there is an attempt to account for this sad fact, along with the proposal of a remedy. The difficulty involved in the reception of this Brahmic intuition is, to maintain the doctrine that men are universally born into the world with natural inclinations for religious practices and holiness of life, and with intuitions of theological truths, (*e. g.* "vital truths of theism,") and yet, in accordance with this doctrine, to account for the universal irreligious practice and theological ignorance of mankind. For the Christian doctrine of the fall of man and the present abnormal state of man's religious nature is expressly *disowned* by the Brahmo Somaj, as has been shewn in a preceding extract, and it is as positively declared that man is now in his natural condition, *i. e.* as he was originally created.*

* আত্মার স্বাভাবিক অবস্থাতে সে ঈশ্বরের দিকেই দৃষ্টি করে। কিন্তু যদি বিষয়াকর্ষণ প্রবল হয়, যদি কুদৃষ্টান্ত বা কুসংসর্গের জাল বিস্তৃত হয়, তবেই সে অন্য দিকে গমন করে। আত্মার সুস্থাবস্থাতে ঈশ্বরই তাহার উপজীবিকা, ধর্মই তাহার মজ্জা, পাপই বিকৃতি। ঈশ্বরহইতে বিচ্যুতিই অস্বাভাবিক। বাসককাল অবধিই ঈশ্বরের ভাব, এবং ধর্মের ভাব অঙ্গে অঙ্গে পরিষ্কৃতি হইতে থাকে। বিষয় জ্ঞানের সঙ্গে সঙ্গে বালকের মনে ঈশ্বর জ্ঞান আরম্ভ হয় এবং বিষয় বুদ্ধির সহিত তাহার ধর্ম বুদ্ধির উদ্বোধন হইতে থাকে। সেই স্বাভাবিক ঈশ্বরের ভাব এবং সেই স্বাভাবিক ধর্মের-বুদ্ধির উদ্দীপন করিয়া দিবার জন্যে প্রথমহইতেই তাহার ধর্মের-প্রদর্শকের সহায় আবশ্যিক। সত্য কথা বলাই বালকদিগের স্বাভাবিক ভাব; তাহার কুটিলতা

The theory of Brahmic intuition enunciated in the *Brahmo Dharma*, which may not improperly be termed a *revised* theory, into the truth and validity of which we are now to enquire, is the following.

I. Men are born perfect, and are endowed, from birth, with an intuitive knowledge of the “vital truths of theism,” but through the corrupting influence of bad example, and the prevalence of bad education, the light of this intuition is almost universally extinguished.

II. And, on the contrary, men only need the assistance of good example and education, and their intuitive faculty will be fully developed, and bear fruit in the production of universal

শিক্ষা না করিলে আর তাহাদের মিথ্যা বলিতে প্রবৃত্তি হয় না। পিতা মাতার প্রতি বালকদিগের যে একটি নিভরের ভাব একটি অটল নিষ্ঠা আছে; বয়োবৃদ্ধি সহকারে সেই সকল ভাব ঈশ্বরেতেই পরিচালিত হওয়াই স্বাভাবিক; কিন্তু সেই সকলের উদ্দীপন হয় না বলিয়া এক্ষণে নির্দোষ প্রায় দেখা যাউতেছে। যখন তাহারা দেখে তাহাদের পিতা মাতা কেবলই বিষয়ে মগ্ন আছেন, ঈশ্বরের উপাসনাতে কাহারো মন নাই; তখন কি রূপে তাহাদের ঈশ্বরের ভাব অনুজ্জ্বলিত হইতে পারে? এই হেতু পরিবারের মধ্যে এক জন আচার্য্য থাকা অত্যন্ত আবশ্যক। এত ব্রাহ্ম বিদ্যালয়ের কেবল এই উদ্দেশ্য, যাহাতে ধর্মের ভাব এবং ঈশ্বরের ভাব সকলের আত্মাতে জাগ্রৎ হয়। ধর্মের ভাব কর্তব্য জ্ঞান ঈশ্বরের স্পৃহা সকলেরই আছে; কিন্তু তাহা উদ্বোধন করাই ইহার উদ্দেশ্য।” ব্রাহ্ম ধর্ম p. 52, 53. Compare with this the following, ব্রাহ্মদের বিশ্বাস ইহা নয় যে পুরাকালে কোন ত্রিবিদ্য বৃক্ষের ফল ভক্ষণে আমরা একেবারে পতিত হইয়াছি। Ditto p. 123. “The soul in its natural state looks towards God. But if the attraction of the world become strong, if the veil of bad example and evil association be spread (over it), then it goes in another direction. In the healthy condition of the soul, God is the means of life, religion its chief adviser. Sin is its corruption. From the time of boyhood, the feeling for God and religion is wont to be slightly expanded. With the knowledge of the world in the boy's mind begins the knowledge of God, and with the understanding of the world is the springing up of the knowledge of religion. In order to excite and encourage this natural feeling for God and religion, from the first the help of a religious instructor is necessary. To speak the truth is the natural feeling of boys. If they do not learn perverseness, there is no inclination to tell lies. They have a fearless feeling and a firm confidence in their parents; along with their growth it is natural that this feeling should be carried on to God; but because these feelings are not excited and encouraged, they are now seen to be almost extinguished. When they see that their parents are wholly absorbed in the world, no one has the desire to worship God. Then how can the feeling for God be enkindled? For this reason, it is very necessary that a religious instructor dwell in the family. This is the design of this Brahmo School, that the feeling for God and religion may be kept awake in the soul. All have religious feeling, knowledge of duty and love of God.” “It is not the Brahmo creed that in ancient times by eating of the fruit of some forbidden tree, we have at once become fallen.”

Brahmism. We propose to test these somewhat plausible propositions rigorously, not by judging them according to our *a priori* ideas and preconceived notions of what we should expect men to be, but what the light of history and present experience prove them to be.

Before doing so, however, there are some preliminary observations on this emended scheme deserving of notice. We shall take the propositions just enunciated in order.

§ 1. If we consider the question before us on the hypothesis of the assertions of the Brahmo Somaj of the universal existence of Brahmic intuition being true, (a course of procedure to which the Brahmos cannot possibly object,) we shall find a grand assumption pervading their arguments and statements, for which, arguing on their own principles, no grounds, so far as we can perceive, are apparent. It is always taken for granted that the doctrines of the Brahmo Somaj are true, that they and none other are the veritable deliverances of this supposed universal Brahmic intuition. It may be admitted that generally Christians will allow those doctrines to be true as far as they go, because they exhibit a wonderful likeness to the declarations of Holy Scripture: but it would be mere self-stultification in the Brahmos to allege this as *their* reason for holding their doctrines, nor would it be much better, if they were to assert that their doctrines are those of the most civilized people on the earth. It is for them to prove on their own principles the truth of their doctrines, to establish on the basis of the truth of Brahmic intuition the fact that their creed alone comprises the only genuine testimonies of this wonderful faculty; but this, we apprehend, they will find a difficult task. For if we proceed on *their theory*, and argue *on their principles*, (which they cannot complain of as unjust,) we shall irresistibly be driven to the conclusion that the religious opinions of the vast majority of mankind, which are very different from the Brahmic doctrines, are rather to be regarded as the *real* deliverances of this Brahmic intuition, and that the doctrines of the Brahmo Somaj must be held to be capricious and sectarian notions, advanced by them not only without proof, but in defiance of overwhelming proof and world-wide evidence. Let us see what Brahmic intuition is, and then determine *whether, on their own principles*, Brahmos should not be regarded as the most wilful *sectarian* party in the world.

1. Intuition is an endowment of the *human race*. It is co-extensive with *human nature*. The intuitions of any one man, who is in the possession of all his faculties, must be held to be as good and as credible as the intuitions of any other man. Brahmic intuition is a constituent ingredient of the human mind, so that wherever human nature exists, there also

is to be found Brahmic theology in its plenitude and integrity.

2. There is no *ultimate appeal* from intuition. There is no standard, external or internal, by which we can measure, limit, adjust, or correct, the dictates of intuition.

3. Our only possible means of becoming acquainted with the truths of intuition, "written in the depths of the soul," is, to observe them as manifested, *i. e.* to examine the objective visible effects of intuition.

4. If the visible effects of intuition are inconsistent with, and opposed to, each other, then we are to decide which is the genuine, and which the fictitious. But, as there is no external standard to appeal to, and, meanwhile, any one man's intuitions are as authoritative as those of any other man, we can only determine the question probably,—by inquiring which side has the greater weight of testimony.

(a.)—That intuition is more likely to be the genuine and authoritative one, which is most widely spread and is evidenced by the greatest number of independent, competent witnesses. If ten thousand men, all capable of giving independent testimony, agree in stating one thing, their declarations are more credible than the testimony of one man to the contrary.

(b.)—Again, *ceteris paribus*, that intuition is more likely to be authoritative and genuine, which is attested by outward conduct and general practice, than any other alleged intuition which rests merely in talk. Practical testimony is more reliable than verbal.

5. Hence, *arguing on their principles*, we must entertain very grave doubts indeed as to the genuineness and credibility of the intuitions of the Brahmo Somaj. For,

(a.)—Their testimony is *only verbal*. They never give witness, by their conduct, by making any infinitesimally small sacrifice for these truths, that they themselves believe them.

(b.)—Millions and millions of other men, equally gifted with intuition, equally independent witnesses, flatly contradict them, both in word and deed.

6. It may be as well to mention a few points in which, as the proportion of credible testimony is more than millions to one against the Brahmo Somaj, there is a probability, *on Brahmic principles*, rising to moral certainty, that their intuitions are sectarian and fictitious.

(a.)—It is a *fact*, that people, everywhere and always, have been most prone to believe in an external revelation. Anything, however absurd and ridiculous, which has professed to be a revelation, even Tantra and Talmud, has been eagerly welcomed and accepted.*

* *Eclipse of Faith*, p. 68.

Hence, we infer (a) that the intuition of the Brahmo Somaj, which rejects both the *fact* and the *possibility* of an external revelation is neither genuine nor credible ; and (β) that the universal intuition itself which does thus urge men to flee to anything external for light and instruction, must be dim, and obscure, and almost useless.

(b.)—The doctrines of mediation, the inefficacy of repentance to atone for sin, and the consequent universal practice of sacrifice, are the genuine facts of intuition. The Brahmo Somaj, an imperceptibly small minority, a grain of sand to a mountain, assert, “ অকৃত্রিম অনুতাপই পাপের প্রায়শ্চিত্ত।” * “Sincere repentance is the atonement of sin.” There is no appeal from intuition:—Then, which doctrine, *on the Brahmic theory*, is the more credible, *that* which is attested by millions ? or *that* which is merely talked about by some twenty Brahmos ?

(c.)—According to the Brahmo Somaj, idolatry is a heinous sin and a tremendous folly, but it is quite clear that, on their own grounds, their intuitions are not to be listened to, for peoples, and nations, and languages, have pronounced against them.

7. There is no one subject, which the Brahmo Somaj handle, on which they expatiate more extensively than when dilating upon the mischiefs of sectarianism. How triumphantly they point the finger at Christendom, “split into fifty thousand sects!” How they glory in their own happy deliverance from it! “The holy doctrines of Brahminism abide for ever—let churches clamour, let sectarians differ ever so widely, let theological dogmatists give to the world one thousand and ten thousand shocking and monstrous theories.”† “Brahminism stands upon the rock of intuition and is above the fluctuation of sectarian opinions.”‡ Yet it is manifest, on the *showing of their own principles*, that they are the most intensely sectarian body of men that ever existed. No obscure and absurd sect among Christians ever sprung up in the face of such a preponderating and overwhelming majority, as is now arrayed against Brahminism. The light of intuition, which the Brahmo possesses, is possessed also, *as he says*, by every human being ; and yet the Brahmo Somaj, while declaiming in no measured terms against dogmatism and sectarianism, set up their intuitions as the genuine and right intuitions, in defiance of countless vetoes to the contrary, nay, in the face of the whole universe.

* ব্রাহ্ম ধর্ম p. 27.

† Tract, No. 4, p. 39.

‡ Tract, No. 4, Title. And compare the ludicrously absurd and extravagant assertions, of the Bengali introduction, of the unchangeableness and universality of Brahminism, previously quoted, p. 11.

§ 2. Advancing a step, conceding not only the existence and reality of Brahmic intuition, but also that the Brahmos have most strangely and inexplicably become possessed of the genuine truths and testimonies of this supposed universal faculty, (a most unwarrantable assumption, as we have just shewn,) while all other nations have let them slip: the inference is so obvious as scarcely to bear pointing out, that this intuition, *even supposing it to be congenital with man*, must be a very treacherous, weak and slippery thing. Millions of people have lost these truths, and are now groping about hopelessly in the dark, in spite of their inborn intuition. What guarantee have we, that the Brahmo Somaj will retain them, nay, are even now keeping hold of them? What security have we of preservation from error? And when we are drifting down to superstition and idolatry, (by no means unlikely, seeing that millions *have* done so,) who is to inform us of it, or give us warning, or recover us from the downward path? If intuition be a *rock*, as *Tract* No. 4 declares, it must be a very slippery one, for no one, as yet, has been able to secure standing ground upon it. Babu Debendro Nath Tagore says, somewhat inconsistently with the Bengali introduction, that it is absolutely essential to the preservation and development of intuitive theology, to have some teacher in the family.* But what guarantee have we, that *the teacher* possesses and retains the truths of intuition? And who will stand security for him on these points? And who, again, is to decide whether he does, or does not, possess and retain the truths of intuition? And if some fit and suitable judge *be* fixed upon, who is to decide whether *the judge* retains them or possesses them? and—so on *ad infinitum*. And why, above all, on Brahmic principles, *should* the teacher be right, and the parents in the family, wrong? What claims to be listened to, *on the ground of intuition*, can any man, teacher or parent, Brahmo or Andaman islander, put forward, which may not be advanced, with equal justice, by any other man?

Even Mr. F. W. Newman, who of all men, surely, might have preserved himself from sinking down into the mud of blundering error, has yet, not merely not retained his hold, he has not, as he confesses, been able to *secure any hold* of one fundamental truth of the Brahmic theology. It makes all the difference in the world, and beyond it too, whether we shall die like beasts, or survive death in a future state. In the plenitude and clearness of their intuitions, the Brahmo Somaj have not the faintest trace of a shadow of a doubt that there is a future life. Half of this Bengali book is taken up with an account of the

* পরিবারের মধ্যে এক জন লক্ষ্য আচার্য্য থাকা অত্যন্ত আবশ্যিক। ব্রাহ্ম ধর্ম
p. 53. ("It is very necessary that a religious teacher dwell in the family.")

redeemed Brahmo's employments, pursuits and pleasures, beyond the grave. Happy men! How much more enlightened than poor benighted Mr. F. W. Newman! Eminent intuitionist though he is, Mr. Newman has not discovered this infinitely important question to be decided or revealed in his intuition. "Still, unless some clear conviction can be gained that the thing asked (future life) is *according to the will of God*, the soul cannot have confidence that the petition will be fulfilled; and to ascertain this by direct vision is (*to me hitherto*) impossible; for to our blind eyes many things seem easy, which the perfect wisdom knows cannot be granted; and while the intellect hesitates on this point, the soul dares not to dogmatize. Confidence thus there is none, and hopeful aspiration is her highest state."* Again, "I therefore add that I cannot feel *sure* that eternity (in the future as in the past) is not as much an incommunicable prerogative of God as omnipotence or omniscience."† He also states concerning intuitionists generally, "I never knew any one who professed to have attained (by spiritual insight), certain or confident expectations in this matter."‡ Still in a note he does mention "that Mr. Maccall," (an authority with the Brahmo Somaj,) "avows, that immortality is necessarily known to the religious mind by intuition;" but he is not quite sure whether he understands Mr. Maccall's meaning.§ Mr. F. Newman, though he can write letters of advice in the *Tattva-bodhini Patrica* to the Brahmo Somaj, detailing his hopes of the church of intuition *that is to be*, is left behind in the far distance by the advanced and exceedingly communicative intuitive faculty of the Brahmo Somaj.||

* *The Soul*, chap. vi. p. 145, Chapman's cheap edition. † *Iditto*, p. 147.

‡ *Iditto*, p. 143. He had not then received the copies of the Brahmic tracts, since forwarded to him, containing the surprising revelations of the Brahmo Somaj on the subject.

§ p. 143 note.

|| It is a strange but undoubted fact, that the church of the deists always enjoys a *paulo-post future* existence. It is always *just about* to sweep so-called superstition from the face of the earth, when it expires itself under grave suspicions of *felo de se*, and is succeeded by some other form of disbelief, equally pretentious and equally weak. It is *always* prophesying the speedy downfall of Christianity, and its predictions are always unrealized. Mr. Newman might have taken warning from the ignominious failures of previous predictions; but while making many statements regarding the decline of Christianity in England which are *simply untrue*, he speaks in the same boastful strains of the „prospects of a Theistic Church," *after the removal of some present existent obstacles*. "If the Bible," says Paine, "perish, from an exposure of the absurdities and errors which fill it, mind it is not *my* fault." Poor soul!—"Tis sixty years since, and in that time the Bible has found its way into scores of new languages and dialects of man, Christianity has dotted over the earth with its missionary stations, schools, and

§ 3. Again, maintaining the concessions which, for the sake of argument, we have already made, *viz.*, that Brahmic intuition is a fact, and that the Brahmo Somaj alone have been enlightened by it, and now granting *thirdly*, (what is but the converse,) that almost all mankind have wandered far from the primitive truths of intuition, and are immersed in the sloughs of ignorance and superstition through bad example and noxious parental influence, as is asserted:—Does this really meet the difficulty mentioned? Far from it. This is *merely a re-statement of the difficulty, not an explanation of it*. The Brahmic theory is that every man has *from birth* an intuitive knowledge of the “simple truths of theism.” The awful fact of the world’s universal ignorance of these “simple truths of theism” is pointed out as a grave objection and difficulty. How do the Brahmo Somaj surmount the difficulty? Why, they merely re-propound the difficulty, and make it do duty as its own cause. There is universal ignorance, and this universal ignorance causes this universal ignorance. The difficulty is, on the theory of universal Brahmic intuition, to explain the *origin* of this universal ignorance. It is a glaring fact that men are everywhere buried in darkness and ignorance, but complacently reply the Brahmo Somaj, “That is attributable to the influence of corrupt example and the prevalence of bad education.” Now this corrupt example and bad education,—why this is the very darkness and ignorance we want explaining. If every one has the love of God, the knowledge of duty and religious feeling, whence and how *could* this universal bad example originate? The difficulty *is to account for the existence* of this universally corrupt education, this universally bad example, and yet maintain, in consistency with it, the truth of the Brahmic theory of intuition. It is not that the intuitions of one or two here and there are extinguished;—they are universally extinguished, and have been so as far back as history reaches. If *every man* is born into the world with a perfect faculty of Brahmic intuition, it is very strange that this faculty has been always and everywhere stunted and dwarfed, incapable and fallacious. What is it, we ask, that blights and blasts this universal faculty. “Nothing,” says the Brahmo Somaj,* “but bad example.” And “what,” we again enquire, “what produces this bad example?” How could this bad example come into existence? “Bad example,” answers the Brahmo Somaj again. Did any one ever hear anything more *preposterous*? The Brahmo says there is ‘no

churches, and now presents a picture of innovated activity of *propagandism* in nearly every community that professes it. ‘*Defence of the Eclipse*, ch. xvi. p. 190.

* *Vide ante*, p. 32.

defect, no bias, no disease in the faculty at birth, yet somehow it is always incompetent, inadequate, and productive of error rather than truth.

Is it reasonable to expect that men would be satisfied with explanations of this kind? And is it creditable to the Brahmo Somaj, or in keeping with their somewhat arrogant pretensions, to attempt to palm off such nonsense upon sensible and thinking men? This universal bad example must have had a commencement surely; there was a period when this world-wide corruption did not exist. Men, as the Brahmos say, have had these intuitions from the first. They were endowed by God in the beginning with these sublime notions of the Deity and a future life and moral conduct; hence the probability, that *if they had had them*, they would have retained them. There was nothing to prevent it; no bad education, no savages, no heathenism, no corrupt parental influence. Hence we think that, if the Brahmic theory be true, men *could not have helped themselves* retaining these sublime truths. It would have been impossible for them to forget them, and to sink into the abyss of ignorance and religious darkness in which mankind are at the present day immersed.

And, conversely, as we know from sad experience, that men have fallen into the mire of idolatry and gross superstition, we may fairly argue that this Brahmic intuition is a mere fiction, an utterly groundless assumption.

Let us now turn our attention to the other branch of the scheme, the second proposition enunciated in p. 33.

But however this corruption and ignorance came originally into existence and universal prevalence, it is now expressly declared that, if men are only favoured with good education, they will infallibly become Brahmos. And in this hope and view, the Brahmo Somaj have established a school for the very purpose of counteracting the noxious parental example just mentioned, and so judiciously fostering the growth of the youthful intuition that in due time an abundant crop of Brahmos may spring up. Whether the school, (which has not created any sensation as yet)* will answer their expectations or not, remains to be seen. There is one objection, however, patent and on the surface, to the practical scheme for working out this problem, which we may mention, although we should grant the promoters of this Brahmic educational scheme to be in possession of the authentic truths of Brahminism, *viz.*, that it is now too late in the day to try such a question anywhere in Bengal. Had such a scheme been set on foot prior to the introduction of English into this country and the diffusion of Christian ideas, no one could have objected to its impartiality and satis-

* Nor yet, A. D. 1866.

factoriness. *Christian* education, no doubt, will produce Brahmic theology and something much better also. The question now before us is, whether any other education, however good or liberal it may be, can. But before we attempt to decide this question, there are one or two preliminary observations to be made on this intuition-cum-education theory, which we commend to the careful consideration of the members of the Brahmo Somaj.

§ 1. There is an obvious discrepancy between *this present theory* and that exhibited to us in the *Introduction* and *Tract* No. 4. It has been already abundantly shown by quotations from these tracts, that education is depreciated and its assistance altogether disowned *quoad* the production of intuitive truths. It is *now* stated that, through the lack of education, these truths are almost extinct, (নির্ধাণপ্রায় দেখা যাইতেছে), and that good education is absolutely essential to their birth and continued existence (অত্যন্ত আবশ্যক). This theory of intuition developed by education, as contrasted with the merely intuitive, may be called a *revised* basis of Brahminism. It may be doubted whether it is more substantial.

§ 2. If education be absolutely necessary to the production of these truths, it is not easy to see how in that case they can be called *intuitive* truths. Intuitive truths are not those which are acquired by education,* but such as exist prior to or at least independently of all that we usually denominate education. If we may so far accept the statements of the Brahmos themselves on this point, an unexceptionable authority surely, we may assert that it is the very essence of intuitive truths that they do not depend upon education, “derived *neither from education*, nor from habit, but from nature.”† The belief in them is prior to education. If this be the case then with regard to intuitive truths, and education be in no way necessary to produce them, and yet according to this *revised* theory of intuition, education be acknowledged to be necessary to the production of the Brahmic religious truths, the conclusion seems sufficiently simple: the Brahmic religious truths are *not* intuitive truths. Education must either *be*, or *not be*, necessary to the development of Brahmic theology. If it *be*, then *not* intuition, but intuition aided by education, is the basis of Brahminism, and their theology is as much the result of education as of the so-called universal faculty of intuition. If it *be not*

* And their absolute non-existence, or our non-consciousness of their existence till evoked by education come to the same thing; education is the creating voice in either case, the intuitive truth merely the answering echo.

† *Tract* No. 9, p. 85.

necessary, then we are brought to a dilemma. Since uneducated non-Christians outnumber by millions the educated, it is certain, on all acknowledged principles of reasoning, and arguing on *Brahmic* principles, that the gross blunders and deplorable errors of savage nations and all heathendom are *the true revelation of natural intuition* : or, as the only alternative, it is certain that no such faculty as Brahmic intuition exists..

• § 3. On the admission that education is absolutely essential to the development of the intuitive truths of Brahminism in the mind of man, it must be borne in mind, that education is, (1) an *external* thing, (2) is a *human* thing, (3) is *accomplished by books*. Therefore, something *external*, and *human*, and specially a *book*, are necessary to the generation and development of those truths, which are the theology of the Brahmo Somaj. In spite of this damaging admission of the necessity of education, what does the Brahmo still assert? That God *could not* give us a book revelation ! We thus arrive at that curious and interesting paradox, apparently borrowed originally from the pages of Mr. F. W. Newman,* that a *book* revelation by *men* through *education* is very *possible* and desirable, nay, absolutely essential, but a *divine book* revelation is altogether impossible. The Lord God Omnipotent *cannot* accomplish even that by a book-revelation, which *men* can and must accomplish by education through books, if the Brahmic truths of theology are not to remain dormant and dead, *i. e.* non-existent.

CHAPTER. V.

THE SCHEME OF BRAHMIC INTUITION AIDED BY EDUCATION EXAMINED.

The scheme for the renovation of the human family and the universal spread of Brahminism, propounded by Babu D. N. Tagore, has one prominent merit—simplicity. Taking for granted that the sole cause of the wickedness and ignorance which are everywhere dominant is not *any* corruption or downward bias in human nature itself, but something external and adventitious, —deficient education and bad example, the remedy he suggests is the very obvious one of removing the obstacles, and permitting men to develop according to their natural inborn tendencies, and, (who can doubt it ?) they will all become intelligent Brah-

* “An authoritative external revelation of moral and spiritual truth is essentially impossible to men. What God reveals to us He reveals *within*, through the medium of our moral and spiritual senses.” Newman’s “*Soul*,” “*English Idolatry*,” p. 40. See also the *Eclipse of Faith*. “That may be possible with man which is impossible for God,” p. 63, and pp. 103 and 246. Also *Defence of the Eclipse*, Sec. VI. p. 88.

mos. But the position that men possess such innate tendencies towards religion, such native perception of Divine truth, is one which may not be accepted on the unsupported assertion of the Brahmo Samaj. The assumption that men come into the world with native desires to subordinate the concerns of this world to those of the next and to love God supremely, is one which the present appearance of the world and every day experience would induce every candid and reflective mind to greatly question rather than to accept as a truism. For, after all, we must take the world as it is, and look at things as they are, and then we should not indulge in impossible speculations for the benefit of the world, on the hypothesis that it is as we imagine it might be or ought to have been,—as we may suppose Babu D. N. Tagore in his discourses very frequently does.

However, we are not to criticize this scheme by our antecedent notions of what might have been expected, but by the results of experience. Had the Brahmos of Calcutta been the first inhabitants of this earth, without the lessons of history to guide them, their assumptions on this subject would have had, not much reason indeed, but at least some excuse. But since they with culpable persistence ignore the teachings of past ages, it is the more incumbent upon us to direct their attention to them, and to demonstrate by an appeal to the infallible testimony of facts, that education, *quoad* education, of man's intuitive faculties, whatever their character and properties, since it has not yielded those results in times past which they confidently avow that it will, most probably will not produce them in time to come. The fair and satisfactory mode of testing this theory then is, to examine the religious ideas of any country, which is educated, only with *one proviso*—it must not be a *Christian* country.

Very many people assert that the Brahmos have stolen their ideas of the nature of the Divine existence, the paternity of God, the brotherhood of men, the employments of a future world, &c., from Christian theology. *They* boldly deny it, and assert on the contrary, that their doctrines are self-evident truths, facts immediately perceived by their intuitive faculty, at all events, their intuitive faculty developed by a liberal education. It would be plainly unfair and simply irrelevant, for the determination of this question, to appeal to the opinions of Christian educated countries. We cannot be blamed if we follow the guidance of *Tract* No. 4, and avow our readiness to try this question by an appeal to the very same authorities which are there quoted, *viz.*, the theological notions of those eminent philosophers of ancient Greece and Rome which are referred to in a previous page,* namely Socrates, Plato, Cicero, and Aristotle.

Pythagoras and Heraclitus have been already dismissed.*

Nor again can any one in this country object, if I afterwards call in as witnesses in the decision of the question at issue, the ancient and profound pundits of Hindustan. The intellectual stature of these deep thinkers of old times,—of Patanjali, of Kapila, of Vyāsa, of Gotama, or of Kaṇāda,—will not appear small, when placed alongside the mental powers and capacities, intuitional or any other, of the leaders of the Brahmo Somaj.

§ 1. *Comparison of the theological attainments of the philosophers of ancient Greece and Rome with the intuitive theology of the Brahmo Somaj.*

There can be no doubt of the refinement and education of ancient Greece and Rome. The records of their learning are extant, and form the ground-work of a liberal education throughout the world. Their poetry, their oratory, their history are regarded as models to this day. Homer and Virgil, Cicero and Thucydides, Herodotus and Demosthenes, and many more are studied in every university in the world. The philosophers of these countries were as profound thinkers as ever existed. It would be gross presumption and unspeakable folly to pretend that any member of the Brahmo Somaj is superior in mental ability to these deep and original thinkers of ancient times. It is no depreciation of the intellectual or *intuitional* powers of the Brahmo Somaj to assert that there is not one among them, that can be put on the same level with Plato, or Socrates, or Aristotle. The members of the Brahmo Somaj cannot think themselves underrated, if we express our belief, that the works of these ancient philosophers will be read, and studied, when *their* names and their books will have sunk into oblivion. What men *can* do, what human unaided reason *can* effect, *has been* accomplished; and it is no disparagement to the Brahmo Somaj to declare our conviction they they cannot do more. If these profound philosophers, who had intuition, and education, and uncommon mental power also, could not originate these sublime truths of Brahminism, we shall be pardoned by all reasonable men for maintaining the opinion, that the Brahmos, with their intuitions, are not capable.†

It is not my purpose to say anything in detail in reference

* *Anfe*, p. 14.

† What results philosophers brought up in Christian countries, taught the truths of the Christian religion from their infancy, guided and enlightened by Christian revelation, can effect, is another thing, quite irrelevant to the matter at issue. It is not the point taken up by the Brahmo Somaj, and the very proposal of its discussion is destructive of the claims of Brahmic theology to an *intuitive, not Christian, origin*.

to the popular superstitions and mythology of Greece and Rome. They were like those which hold sway here in India. • The same description will cover both—the deification of all the passions and pursuits, the lusts and wickednesses of human nature. The nature and causes of heathenism are clearly stated by St. Paul in his Epistle to the Romans, ch. i., and every item in that chapter can be substantiated.

But I shall not judge this theory by what *most* men did, but by what the *best*, the *ablest*, and most *thoughtful* men did. I cannot think that the Brahmic theory of education-plus-intuition can be put to a fairer test. If ever the Brahmic doctrines are to be found in perfection and fully developed, and—above all, free from *all taint of suspicion of a Christian origin*, it must be in the religious ideas of the ancient philosophers of Greece and Rome. But if it be undeniably certain, that even *they* were in *uncertainty* as to the character of God, the doctrine of a future life; that *they* differed, both among themselves, and entirely, from the Brahmo Somaj, on these fundamental points;—on what grounds, may we ask, can the Brahmo Somaj base their allegation of an intuitive, independent, origin of their creed?

In order that the evidence resulting from this examination may be readily apprehended, we shall mention *seriatim* a number of facts which have a close and intimate bearing upon the question we are now discussing.

(i.) All these learned philosophers were profound *hypocrites*. They disbelieved the popular mythology—to a man. “The various modes of worship which prevailed in the Roman world were all considered by the philosopher, as equally false.”* *To a man* also, they engaged in idolatrous worship; they ceremoniously performed the “*Srāddhas* and *Durga pujas*” of the times.

“They diligently practised the ceremonies of their fathers, and sometimes, condescending to act a part on the theatre of superstition, they *concealed the sentiments of the atheist under the sacerdotal robes*.”† In a note the learned but *infidel* historian mentions specially Socrates, Epicurus, Cicero and Plutarch.

(ii.) These philosophers never troubled themselves about *teaching the common people*. They delivered their lectures to their private students. Only one philosopher seems to have been at all conscious of moral obligation in this respect, and he went to the *upper classes*. In fact, the religions of the Bible alone, make provision for the religious instruction of the masses of mankind.‡ But then, they made no professions, they did not set up to be religious reformers and regenerators

* Gibbon's *Decline and Fall*, Ch. 2.

† Gibbon, Ch. 2.

‡ See Sumner's *Evidences of Christianity*, p. 216.

of their country. They did not deal in "high sounding exhortations and resolutions, burning speeches and declamatory tracts and pamphlets."* Plato, like Menu, did not think it proper to communicate religious instruction to the vulgar. The lower classes, he thought, might have recourse to the oracles.†

(iii.) The foundation of all theology is an intelligent idea of *creation*, and this foundation, these ancient philosophers were never able to lay.‡ The eternal distinction between the creature and the Creator, and the dependence of the former upon the latter for existence, were ideas they never attained to; yet this is clearly expressed in the Sacred Scriptures.

"In every form of language and representation, the God of the Scriptures teaches us that created things are *not* himself, though they exist *from* himself, *by* himself, and *for* himself. By no process of criticism can the personality of the Divine nature be extruded from the Old or New Testament."§

The same lofty idea also is not obscurely also avowed by the Brahmōs.

“আমরা যেমন কতকগুলি উপকরণ একত্র করিয়া এবং সেই সকলকে উপযুক্ত মত সংযোগ করিয়া কোন যন্ত্র নির্মাণ করি জগদীশ্বর সে রূপে বিশ্ব নির্মাণ করেন নাই। তাঁহার ইচ্ছাতেই এই সমুদয় উৎপন্ন হইয়াছে।”|| (“As we collect some materials, and arranging them in a fit way, construct some instrument, God did not so construct the world. By His will all these were produced.”)

Yet if the Brahmic theory of intuition were true, it would be an utterly unaccountable fact that not *one* of all these philosophers, though their theories were manifold and contradictory, ever did attain to this Christian idea of creation which the Brahmō Somaj, as they profess, know intuitively! *They* one and all believed in the *eternity of matter*, either (1) as being eternally self-existent and independent of the Creator, who in that case becomes an ordinary workman, manufacturing out of pre-existing materials; or (2) as being animated by God, so that the world is but the development of the Deity.

"Matter and soul were reckoned not only uncreated, but indestructible; their existence was eternal in every sense of the word, without end as *without beginning*."¶

* *Brahmic Tract*, No. 1. p. 4.

† See Gregory's *Evidences of the Christian Religion*, Ch. 2, p. 49.

‡ "But if our natural reason, aided by all that science can teach, can tell us nothing respecting the origin and beginning of this world, still less can reason tell us anything with regard to the end of this world." Whewell's *Philosophy of Discovery*, Ch. 31, § 13, p. 383.

§ Vaughan's *Age and Christianity*, p. 253, Ch. 6. Sec. 2.

|| তত্ত্ব ধর্ম, Sec. 2, p. 13.

¶ Lord Brougham's *Natural Theology*, Note VII.

(iv.) Hence, in consequence, their ideas of *the Deity* never did reach that sublimity, which we perceive in the so-called *intuitive* conceptions of the Brahmo Somaj. Here and there lofty language and ideas, relating to the Great First Cause, are to be met with, but there is no unanimity, no general consent; on the contrary, great confusion, and diversity of sentiment, on this all-important point. Some believed in one Supreme Deity, others, as the Stoics,* believed in many. Those who did accept the idea of one Supreme Deity did not profess to believe because they “saw God face to face”—an ability which the more fortunate Brahmos of Calcutta profess to possess. Nor did their conceptions of the Supreme Being approximate in purity and fulness to those which the Scriptures convey to us, and which the Brahmos have. The deep thinking and speculative philosophers of Greece never ascended to the idea of a Sovereign Independent Creator.† They either believed this world to be the emanation of the Deity, or they believed in two independent existences,—the workman and the material. Plato believed in an *eternal necessity* which limited and confined the action of the Supreme Being.‡

“They have left us the most sublime proof of the existence and perfections of the First Cause; but, *as it was impossible for them to conceive the creation of matter*, the workman in the Stoic philosophy was not *sufficiently distinguished* from the work; whilst, on the contrary, the spiritual god of Plato and his disciples *resembled an idea*, rather than a substance. The opinions of the Academics and Epicureans were of a less religious cast; but, while the modest science of the former induced them to *doubt*, the positive ignorance of the latter urged them to *deny*, the providence of a Supreme Ruler.”§

“Some thought that God is the soul of the world; some, that the world is God; some, that the world is eternal, both in matter and form; some, that the stars are to be worshipped; the greatest and best of them spoke of a plurality of gods, whom they recommended to the adoration of the people.”||

“The Pagans used the word ‘God;’ but in a different sense

* See Blakey, *Hist. of the Philosophy of Mind*, Vol. I. p. 195.

† See an instructive passage, in “*The Restoration of Belief*,” p. 93. “Modern unbelievers must be challenged to give us back that one awe-fraught name which they (must I not plainly say so?) have stolen out of the Book: when they have frankly made this large surrender, we may return to them the *τὸ θεῖον* of classical antiquity.”

‡ See Lewes’ *Biographical History of Philosophy*, p. 192.

§ Gibbon’s unexceptionable testimony. *Decline and Fall*, Ch. II.

|| Gregory’s *Evidences*; Letter II. “On the opinions of the Heathen, their Legislators, Poets, and Philosophers, relative to God, to Moral Duty and a Future State,” *passim*.

from us. For by the word God we understand an Eternal Being, who made, and who governs all things. And if any one should deny that there *is* any *such Being*, we should say that he was an Atheist; even though he might believe that there do exist Beings *superior to man*, such as the fairies and Genii, in whom the uneducated in many parts of Europe still believe. Accordingly, the Apostle Paul (Ephes. ii. 12) expressly calls the ancient Pagans, Atheists (*ἄθεοι*), though he well knew that they worshipped certain supposed superior Beings, which they called gods." Rom. i. 25; Acts xiv. 15.*

(v.) *Future Life*. A large portion of this Bengali book, the *Brahmo Dhormo*, which gives an account of the Brahmic creed, is occupied with a full and particular description of our state after death. The nature and extent of the happiness, the various pursuits and employments of redeemed Brahmos are detailed with clearness and confident certainty. The glory of these revelations of celestial happiness is in bright contrast with the obscurity, dimness, and confusion in which this subject is enveloped, when we view it through the medium of the conceptions of the profoundest thinkers of ancient times. None of these philosophers ever propounded the idea of future life with any assurance of certainty. The best and most advanced speak doubtfully on the subject; many of them disbelieved it entirely, and argued against it. And those who did accept the doctrine of a future life, debased it by the admixture of various errors, from which the Brahmo Somaj, with not a tithe of their mental power, altogether escape. Both Socrates and Plato (confessedly the philosophers whose theological conceptions were nearest the truth, or rather, as we should say, were least mixed with error) assert the transmigration of souls; and though the latter argues for the soul's immortality, yet he does it on the ground of its *pre-existence, of its eternity*, and of its *essential Divinity*.

"Nevertheless, it must be admitted that their doctrine of future existence is most unsatisfactory as far as it is thus derived, that is, their psychological argument; and for two reasons—*first*, because it is coupled with the tenet of pre-existence, and having no kind of evidence of that from reasoning, we not only are prone to reject it, but are driven to suppose that our future existence will in like manner be severed by want of recollection from all consideration of personal identity; *secondly*, because, according to the doctrine of the soul being an emanation from the Deity, its future state implies a return to the divine essence, and a confusion with, or absorp-

* Archbishop Whately, *Bacon's Essays*, p. 145.

tion in, that supreme intelligence, and consequently an extinction of individual existence.”*

“Since therefore the most sublime efforts of philosophy can extend no further than feebly to point out the desire, the hope, or at most, the probability of a future state, there is *nothing except a divine revelation* that can ascertain the *existence*, and describe the *condition* of the invisible country, which is destined to receive the souls of men, after their separation from the body.”†

(vi.) *The Soul.* The doctrine of the wisest of the ancient philosophers on this point also is in humiliating contrast to the clear precision and lofty authoritativeness of the intuitions of the Brahmo Somaj. The intuition of Plato with regard to the immortality of the Soul comes immeasurably short of the intuition of many a juvenile Hindu pupil of a Government College in Bengal. In addition to our previous quotations which bear on this point, we cite a passage from a work of authority to confirm our remarks and to show the value and worth of the intuitions of learned men of former ages.

* Lord Brougham's *Natural Theology*, Note VII.

† Gibbon's *Decline and Fall*, Ch. XV. § 2. The inconsistency and contrariety of the objections of disbelievers to Christianity is an unanswerable proof of its Divine truth, and the baseless character of their systems. The learned *infidel* historian in this section alleges that the Christian doctrine of future life, especially the doctrine of eternal misery, was one of the five causes which effected the rapid propagation of the Christian faith. “The careless polytheist was very frequently terrified and subdued by the menace of eternal tortures.” But, on the contrary, the Brahmo Somaj know for certain, (1) that there is *no* eternal punishment, and (2) that the fear of it does not draw men from sin, “পরিমিত পাপের জন্য অনন্ত নরক ভোগ কখনই তাহার উপযুক্ত দণ্ড হইতে পারে না।” ব্রাহ্ম ধর্ম p. 93. (“The suffering of endless misery in hell cannot be a fit punishment for limited sin.”) As if the same reason, *if it be a reason*, would not also prove the *finite* duration of future happiness. It cannot be fit to give infinite happiness for finite virtue. But it is more to the point to enquire, whether Brahmic intuition also as authoritatively informs them, that men will cease sinning at death? If men continue sinful and unrepentant up to the last moment,—what reason is there for believing, even on Brahmic principles, that they will not continue so afterwards? And if they continue to sin, is it not “fit” that they should continue to be miserable? “পাপীকে অনন্ত নরক, অলন্ত অনল, দুঃসহ যাতনার ভয় দেখাও, তাহাতে তাহার কি হইবে? তাহার পাপের আসক্তি কি ক্রমে হইবে?” ব্রাহ্ম ধর্ম, p. 91. (“Frighten the sinner by the exhibition of intolerable torment, burning fire, endless hell,—what effect will that have upon him? Will his love for sin be less?”) Evidently *both* Gibbon and the Brahmo Somaj cannot be *right*. Alas for Brahmic intuition! See Faber's *Difficulties of Infidelity*, p. 198. *Eclipse of Faith*, “*Dilemmas of an Infidel Neophyte*,” p. 187, and “*The Paradise of Fools*,” p. 313.

"The opinions of the ancient philosophers on the nature of the human Soul were exceedingly diversified, often contradictory, and sometimes unintelligible."*

(vii.) *Revelation.* The members of the Brahmo Somaj, in the plenitude of their internal revelation, do not recognise any necessity for an external communication of religious truth, and therefore the end of revelation being superseded by this assumed universally-existent intuition, any external revelation, especially a book revelation, is unnecessary.†

This statement is very suspiciously like that of Mr. F. H. Newman above quoted. However, it is interesting to observe, how very far in advance the members of the Brahmo Somaj are of the erudite scholars of ancient periods. These profoundly thoughtful men, with all their culture and education, went groping about in the dark, unable to grasp those truths which the Brahmo "constitutionally" sees "face to face." Plato and Socrates and others, the noblest specimens of human kind, were oppressed with a sense of doubt and uncertainty, and instead of complaining of an excess of spiritual light, were not slow to express their extreme need of a revelation. Socrates, for instance, as recorded by his pupil Plato, "avows his despair of attaining to anything like certainty, until some divine teacher shall leave his native skies, for the purpose of communicating sure and tangible knowledge."‡

(viii.) *Moral Life.* If anywhere, yet at least in the rules of moral life, it might be expected that the ancient sages would reach the level of the Brahmo Somaj. For there can be no doubt, men are endowed with a *moral sense*, and *naturally* therefore *do* make *moral* distinctions in actions. If intuition + moral sense + education do infallibly produce the Brahmic code of morals, then, unquestionably, this code must have been in existence and full force among the polished nations of antiquity. But if, strange to say, the philosophers of ancient times, in possession of every aid and *all* the *conditions* essential to the production and development of Brahmic morality, did yet fail, and that miserably, in acquiring the connate, constitutional, intuitive, and self-evident ethics of the Brahmo, no one can resist the upspringing of a doubt. The suspicion will force its way, that the Brahmic system of morality may not have sprung from an intuitive origin after all.

* Blakey's *History of the Philosophy of Mind*, Vol. I. p. 197.

† Neither have they any doubt that revelation is also impossible. It is vain to ask for the grounds of this dogmatic assertion, "for Brahminism reveals truth immediately, and thus brings in all the vividness and force of direct perception." *Tract No. 4*, p. 54. At least no reasons as yet are forthcoming.

‡ Faber's *Difficulties of Infidelity*, p. 16.

Now there is not the slightest room for doubt or uncertainty, that the philosophers, as a whole, *defended and justified* many things, (suicide and slavery, for instance,) which the Brahmo Somaj very properly and commendably abominate as heinous sins.

Plato, the best and purest of them all, in his "Republic" affirms "that all things respecting women, marriage, and the propagation of the species, should be entirely common among friends."*

"If, for example, Plato, who I admit, so often flashes upon us the sublimest *principles* of morals, and whose ethical system, *you say*, is identical with that of Christianity, had the forming of a republic, you would have community of women and property—women trained to war—infanticide under certain circumstances—young children led to battle (though at a safe distance) that 'the young whelps might early scent carnage, and be inured to slaughter!' Both with him and Aristotle, slavery would be a regularly sanctioned and perfectly natural institution. Not only did they entertain very lax notions of the relations of the sexes, but the tone in which they speak of the most abominable corruption,—I do *not* except cannibalism,—to which humanity has ever degraded itself, implies that they regarded such things as comparatively *venial*. I know no greater single names than these, and I presume that these points you would find some difficulty in digesting."†

Since there is no pretence for asserting that the period in which these philosophers lived was a time of barbarism or ignorance,—on the contrary, since it was a period 'when the human mind had, in many respects, attained to as high a state of perfection as it has attained at any subsequent age,' we think it must be admitted that the human mind, when unassisted by revelation, has never, even under the most favourable circumstances, deduced from the course of things around us, any such principles of duty, or motives to the performance of it, as were sufficient to produce any decided effect upon the moral character of man.‡

(ix.) *Conclusion.* Upon comparing these facts with the pretensions and theological ideas of the Brahmo Somaj, we are irresistibly driven to one of two conclusions; either, (1) if the Brahmos *are* in possession of an *additional* mental faculty, which naturally and spontaneously reveals religious truths, *which the philosophers of ancient times never attained to*;—we

* Gregory's *Evidences*, p. 49, Letter 2.

† *Eclipse of Faith, Christian Ethics*, p. 197.

‡ Wayland's *Moral Science*, Ch. VII. § 3, p. 128. See also Butler's *Analogy*, Pt. II. Ch. I.

must perforce conclude that the Brahmos are a kind of *second edition* of human nature, *revised and improved*,—an altogether superior race of mortals,—or, (if that cannot be allowed,) then we must necessarily allow that, (2), Brahmos have surreptitiously taken their ideas from some external source, *i. e.* a revelation, and now, by arrogating to human nature the possession of some extraordinary, religious-truth-revealing, mental faculty, never before heard of, *Brahmic intuition to wit*, attempt to pass them off as their own.

§ 2.—*Comparison of the theological attainments of the philosophers of Ancient Hindustan with the intuitive theology of the Brahmo Somaj.*

If we survey the religious ideas of Ancient India, the suspiciousness of an intuitive origin of the Brahmic theology is equally apparent, and their alleged basis of a world-wide religion equally baseless. These ancient pundits thought deeply upon the questions of theology discussed in the previous sections, and their competency, both as regards external culture and inward mental power, to determine these questions satisfactorily, *if they be determinable* by unaided reason, cannot be doubted. It is not my purpose now to say anything respecting the literary and scientific attainments of the ancient Hindus, (it is not necessary; they are acknowledged and gloried in by the natives of this country:) but I *do* say, that Gotama, and Kaṇāda, and Kapila and Vyāsa were men of profound thought, of a depth of understanding, of an originality and independence of research, such as have not been witnessed among the natives of Bēngal for the last five hundred years. These ancient pundits, as eminent in their way as Sir W. Hamilton and M. V. Cousin or any other modern philosopher, must, if the Brahmic theory be true, have held the Brahmic truths of theology. They had intuition, they had education, (only unfortunately it was not Christian education,) and if their opinions are *not* the opinions of the Brahmo Somaj, the conclusion is inevitable, the intuition-plus-education theory is false. We argue from causes to effects: like causes produce like effects; if intuition and education have generated the Brahmic theology *now*, they *will* a thousand years *hence*, they *did* a thousand years *since*. The *data* are the *same*, the *conditions* are *alike*: then, of course, the human mind will turn out Brahmic theology, “with the certainty of Babbage’s calculating machine.”

We shall pursue the same method in the exhibition of our proofs as we followed in our investigation of the religious and moral ideas of the ancient philosophers of Greece and Rome.

The systems of Hindu philosophy are three, the Nyāya, including the Vaiśeshika; the Sāṅkhya, including the Yoga; and the Vedānt, including the Purva Mimāṃsā.

Now, with regard to these three systems, the best products in theology of the best minds in Hindustan, it is sufficient, as regards the point at issue, to state that the establishment of *either*, and therefore *à fortiori*, of *both*, of the following propositions, condemns the alleged intuitive origin of the Brahmic theology and the pretensions of Brahmic intuition, hopelessly and irretrievably.

(1) These systems are opposed to each other on fundamental points of religion.

(2) Each and all of them are opposed to the Brahmic theology on fundamental points.

(i.) All these systems profess to be grounded upon the Vedas, and thence derive their authority.

“Not only the Vedānta philosopher who, by his very name, professes his faith in the ends and objects of the Veda, but the Sāṅkhya, the Vaiśeṣika, the Nyāya, and the Yoga philosophers, all pretend to find in the Upanishads some warrants for their tenets, however antagonistic in their bearing.”*

“The Veda is the highest authority in the decision of controversy. It is our Sudder Court of appeal in philosophical disputes.”†

Here we find the *fact* of a book revelation *allowed*.

(ii.) These ancient philosophers agree very much in their philosophical and theological views with the wise men of ancient Greece. They were beset with the same difficulties, they were endowed with the same faculties, they devised similar solutions.‡

(iii.) The Christian idea of *creation*, already mentioned, was as far beyond the reach of these ancient sages of ancient India, as it was unattainable by Plato and Socrates. The difficulties of the problem were attempted to be met by the same solutions. All these systems differ irreconcilably among themselves, and altogether from the Brahmic intuitions.

The Sāṅkhya declares that creation is the result of the conjunction of soul and matter, both of which are eternal and uncaused. In fact, of these two, the *practical agent* is *not soul*, which is alleged to be incapable of volition, but *matter*.§

The Nyāya affirms the eternal existence of matter in the shape of *atoms* “less than the least;” (Sāṅkhya in *bulk*). Creation is

* Max Müller's *History of Ancient Sanskrit Literature*, p. 316.

† Professor Banerjea's *Dialogues on Hindu Philosophy*, p. 13, also p. 41. See also Ballantyne's *Hinduism and Christianity contrasted*, p. xvi.

‡ See Robertson's *Disquisition on Ancient India*. Note. Ward's *Hindus*, Vol. II, p. 1. Banerjea's *Dialogues*, p. 71.

§ Colebrooke's *Essays*, Vol. I. p. 242. Banerjea's *Dialogues*, pp. 66, 68, 74, and 240.

the combination, the fortuitous concourse of these atoms; or, if an intelligent *efficient* cause be supposed, which is the *present* theory of the Nyāyikas,* the Creator is degraded to the character of a workman who needs pre-existing materials.† The Nyāya, then, very much resembles the atomic system of Democritus.‡

The Vedānt is pure pantheism, "God is both efficient and material cause of the world; Creator and nature, framer and frame, doer and deed. At the consummation of all things, all are resolved into him; as the spider spins his thread from his own substance and gathers it in again; as vegetables sprout from the soil and return to it, earth to earth; as hair and nails grow from a living body and continue with it."§

"He is to the external world what the yarn is to the cloth, what milk is to the curds, the earth to the jar, the gold to the bracelet, the iron to the nail-parer."||

None of these philosophers reached the Christian idea of creation, so abundantly disclosed in Holy Scripture, and so clearly expressed in the "Brahmo Dhormo." They could not conceive of existing matter but as being formed out of pre-existing matter. The subtle and philosophic Greeks were overcome by the same difficulty. Yet the Christian idea of creation, stated above, unattainable by the acute and deep thinkers of ancient Greece and Hindustan, is boldly alleged by Brahmos to be intuitive, that is, *spontaneous, involuntary, constitutional, universal*, &c. But the fact, that *this idea of creation is never to be met with except where Christianity is known*, seems to show that it is *purely a revealed idea, not originated by intuition, or unassisted reason*.

As matter of historical fact, the only issues of the attempts of all human thought to solve the mystery of creation, have been the following, both of which are unsatisfactory; either, (1) the doctrine of pantheism, material or spiritual; or, (2) the doctrine of the eternal existence of matter, in mass or in atoms.

(iv.) *God*. In any case, the God of the Brahmos was not known to the ancient pundits of Hindustan. All of them were learned men, possessed of intuition, and every facility for the

* Banerjea's *Dialogues*, p. 153.

† Professor Banerjea states that "neither of the great authorities of the Nyāya appears to have taught the idea of an intelligent *efficient* cause of any thing," p. 128. "He (Kanāda) does not seem to have entertained the idea of a self-existent Supreme Intelligence creating the world," p. 61. Nor is there any thing in Gotama either, calling for a theistic interpretation, p. 64.

‡ Colebrooke's *Essays*, Vol. I. p. 227. Banerjea's *Dialogues*, p. 61.

§ Colebrooke's *Essays*, Vol. I. p. 371.

|| Banerjea's *Dialogues*, p. 130. See pp. 331—427.

generation and development of Brahmic theology, (*except indeed Christianity*), and yet they were opposed to each other, and to the Brahmo Somaj, on that first fundamental truth, the nature and attributes of God.

The Sāṅkhya system is simple undisguised atheism.

"The 92nd and two following Sutras of the first chapter of Kapila may be characterised as black aphorisms, since therein he not only declares that the existence of a Supreme Being is not proved, but asserts it impossible for such a Being to be the Creator of the world."^{*}

The Nyāya, *if it enunciated any thing about the Supreme*, must have held, that He is not sovereign and independent, for in order to the manufacturing of the world His dependence upon pre-existing materials is acknowledged. Professor Banerjea proves, that in the original Sutras, both of Gotama and Kanāda, there is no ground for giving a theistic interpretation to their theory of creation. It is distinctly stated that "*ad-riṣṭa*" is the original primal cause of the combination of atoms, and a full discussion of the possible significations of *adriṣṭa*, does not mend the matter.† Undoubtedly, the *present* popular Nyāyika view is that, "the Deity is the Creator of the world *as to its form*, not *as to its matter*." *Bounding the power of God by the limits of our capability of conception*, and *concluding that creation could only be, as we can understand it to be, they necessarily determined that God could not make a world, unless materials already existed out of which to make it*; they, therefore, degraded the Deity to the character of an ordinary workman, and stripped Him of His essential attributes of sovereignty and independence.

Vyāsa and Sankarāchārya held that "the substance of material of the universe is God, and that the *world* is *only* a development of Him."[‡]

"The sea is one and not other than its waters; yet waves, foam, spray, drops, froth, and other *modifications* of it, differ from each other."[§]

"As milk changes to curd, and water to ice, so is *Brahma* variously transformed and diversified, without aid of tools or exterior means of any sort."^{||}

* Banerjea's *Dialogues*, p. 66.

† *Dialogues*, pp. 143-150.

‡ Banerjea's *Dialogues*, p. 337.

§ Br. Sūtr. Colebrooke's *Essays*, Vol. I. p. 357. Extremes meet. This is precisely the doctrine held by M. V. Cousin, as shewn in a preceding page.

|| Colebrooke's *Essays*. Although the Brahmos at one time endeavoured to ground their deistic conceptions upon the statements of the Vedas, it must now in all fairness be admitted that they have publicly acknowledged that the Vedic doctrine is pantheistic, and not that which they profess.

Babu Debendro Nath Tagore states in the '*Brahmo Dhormo*,' (1) that the Vedantic doctrine is pantheism; (2) that its main supporter is Sankarāchārya; (3) that the doctrine is purely imaginary; (4) and that it is quite opposed to the present Brahmic theology.*

Upon these remarks, I must make the following observations. The Vedānt means "the end and scope of the *Vedas*."† This system, the latest, and generally, esteemed as the 'most orthodox,‡ does convey, according to the opinion of those most competent to judge, *the real doctrine of the Upanishads*. Vyāsa and Sankara, who were better acquainted with the whole subject, and better able to give the right interpretation of the *Vedas*, than the members of the Brahmo Somaj, are agreed in maintaining this *pantheistic doctrine to be the Vedic*. This opinion of the most learned of ancient pundits is also confirmed by the researches of well-read European Scholars, whose unanimity on this point can only be accounted for on the supposition that there was no ground for difference of opinion.§ Hence it follows, that the *Vedas* do *not* set forth the deism of the Brahmo Somaj, whether it be the natural theology of 1855, or the intuitive theology of 1861, but the pantheism of the Vedānt.

But as the theology of Sankara is at once set down, as "কল্পনা-মাত্র;" ("mere imagination,") while the intuitions of Babu Debendro Nath Tagore are *assumed* to be synonymous with truth; and as Sankara was, on the Brahmic theory, gifted with intuition, and was a learned man also; it may be enquired how, *on his own principles*, Babu Debendro Nath Tagore can at once authoritatively pronounce Sankarāchārya and all the pundits in

* "বৈদান্তিক পণ্ডিতেরা বলেন, যে বাহ্য দেখিতেছি তাহার বাস্তবিক সত্তা নাই; এক মাত্র ইন্দ্রিয়ই আছে, আর সকলই অসৎ, সকল মায়। তাহাদের এ বাক্য ক'পনা মাত্র।" ব্রাহ্ম ধর্ম p. 121. "বৈদান্তিক মতের প্রধান পোষক যে শ্রীমৎ শঙ্করাচার্য, তাঁহার সিদ্ধান্ত এই, যে আমরা সংসারহইতে উপরত হইয়া, ও কর্মের ফলাফল নিরাকাজক্ষী হইয়া, পর ব্রহ্মের উপাসনা করিলে, তাঁহার সহিত এক হইয়া যাই" Ditto. "এই সমস্ত মত ব্রাহ্ম ধর্মের সম্পূর্ণ বিরোধী।" ব্রাহ্ম ধর্ম p. 122.

"Vedantic Pundits say that that which we perceive has no real existence, that God alone exists, that all else is unreal, all delusion. This assertion of theirs is mere imagination." "The opinion of Sankarāchārya, the chief supporter of Vedantism, is, that disconnecting ourselves from the world, desiring neither reward nor punishment for our actions by worshipping the Supreme Being, we shall become one with him." "All these systems are entirely opposed to Brahminism."

† Colebrooke, L., p. 326.

‡ Wilson's *Vishnu Purana*, Pref. p. vii.

§ *Vishnu Purana*, Pref. p. ii.

India to be in the wrong, and himself in the right? Does the Brahmo pretend to possess some extraordinary faculty, which Sankara did not possess? If the Brahmic theory be, that *every* man is blessed with an intuitive religious faculty in his own breast, what claims to be heard can Debendro Babu put forth, which may not be advanced with equal right and force in favour of Sankarāchārya? And, if every man has an intuition in his own breast, on what pretence can the Babu wish to be heard at all? Whence the necessity of delivering lectures and publishing books? And, *if there be a necessity*, why should we receive *his* ‘*ipse dixit*’ rather than that of any one else, for instance, that of Sankarāchārya?

(v.) *Soul.* The Nyāya declares that the Soul is *eternal*, and is endowed with qualities, intellect, happiness &c.*

The Sāṅkhya also declares that the Soul is *eternal*, and yet, “though intelligent and sentient, is non-productive,” and not affected by action and passion.† Self-consciousness (অহংকার) is the product, *not* of the Soul, but of *prakṛiti* (প্রকৃতি) the ‘rootless root.’ The equipoise of the three qualities of *excellence*, *foulness*, and *darkness*.‡

The *Vedānt* declares that the Soul is the Deity. Individual Souls, emanating from the Supreme one, are likened to innumerable sparks issuing from a blazing fire. From him they proceed, and to him they return, *being of the same essence*.§ “The human Soul is one and the same with the Divine Spirit.”||

(vi.) *Worldly condition.* All the deep-thinking founders of these systems speak of the condition of mankind in this world as one of great misery, from which it is the desire of every wise man to escape. The gross inequalities everywhere manifest, the amount of unhappiness everywhere prevalent, struck them painfully as an unaccountable mystery. “Between is the human world, where foulness or passion predominates, attended with continued misery.”¶ This is very different from the superficial and partial view of the Brahmo Somnāj.**

(vii.) *Future life.* All the systems assume the fact of man’s

* Banerjea’s *Dialogues*, p. 163.

† Banerjea, p. 68 and p. 254.

‡ Banerjea, Ditto, Colebrooke, I. p. 242.

§ Colebrooke, Vol. I. p. 371.

|| Banerjea, p. 83 and p. 377.

¶ Colebrooke, Vol. I. p. 246.

** “সমস্ত ঘটনাতেই তাঁহার যঙ্গল ভাব মুদ্রিত রহিয়াছে,” p. 2. “In every event His good will remains impressed.” Banerjea, p. 88 and p. 188. But in this respect they are an exact pattern of their prototype, Mr. Newman. See *Eclipse of Faith, Via Media of Deism*, p. 134.

continued transmigrations as the result of the delusions, deceptions, and activities of this.*

(viii.) The chief good promised by each of these systems to its followers is *liberation* from the necessity of this metempsychosis; but each system proposes its own mode of salvation, and advocates its own remedy; each indicates a different goal, and prescribes a different road.† This ultimate salvation is either emancipation from pain, birth, &c.‡ or disconnection from matter, or absorption into the Deity.

(ix.) *Ethics.* Morality, so far as it is alluded to, or discussed in these systems, is miserably deficient and inadequate.

According to the Nyāya, *activity* (प्रवृत्ति) is a *fault*, and birth is a calamity. Activity, whether proceeding from desire, or dislike, or indifference, generates either merit or demerit; and these necessitate another birth, which is a calamity. Virtue and vice are both equally to be eschewed. They entail merit and demerit, and these necessitate another birth, which is the dread misfortune from which salvation is longed for.§

According to the Sāṅkhya, there is no government of the world by a Supreme Being, and progress towards salvation is in the way of intellectual knowledge acquired by *Dhyāna*, “meditation.”||

According to the Purva-Mimāṃsā, (a system of duty exclusively,) the “idea of duty is detached not only from moral convictions, but also from the sovereign will of a Supreme Governor.”¶

According to the Uttara Mimāṃsā, (the Vedānta,) “all ideas of duty and responsibility are openly repudiated.”**

(x.) *Conclusion.* This is only a short and condensed view of the conflicting theories of the ancient pundits of Hindustan on these lofty themes. Yet it is quite sufficient for the purpose of satisfactorily testing the intuitional capabilities of the human mind. These philosophers, Kapila, Gotama, and Vyāsa, had intuition, they also had education, they also had unusual power of thought,—all the conditions of the development of Brahmic theology were there, yet *Brahmic theology was not developed*. They were all opposed to each other, and opposed to the Brahmo Somaj, on the three fundamental points of theology,

* Colebrooke, Vol. I. p. 237.

† Colebrooke, Vol. I. p. 237. Banerjea, p. 52.

‡ Banerjea, p. 196.

§ Banerjea, pp. 181-185. Ballantyne's *Christianity and Hinduism*, Pref. xxvi.

|| Banerjea, pp. 255-264.

¶ Banerjea, p. 77.

** Banerjea, pp. 83, 381-383, 397.

the nature and attributes of God, a future life, and the rule of moral conduct.

No one will pretend to assert that any member of the Brahmo Somaj, whatever his natural ability, is superior in original power, in intellectual depth and breadth, in *independence* of judgment to these pundits and *rishis* of ancient times.

The question naturally arises, how is it that *they*, the Brahmos, have developed and promulgated such exalted notions of God and creation; and yet Gotama and Kapila and Vyāsa could not? If intuition has done *so* much for the Brahmo Somaj; why could it not do *as much* for these profoundly reflective philosophers of former times?

We have seen what the philosophers of ancient Greece and Hindustan have done,—*the true age of reason*, the *real era of religious intuition*,—nay more, we have seen what the best and wisest and most profound of these philosophers have done, and we have no reason to think that human nature, unilluminated by the Divine ray of revelation, can ever effect greater results. What man's *intellectual* nature *can* achieve, they *have* achieved. What man's *moral* nature *can* accomplish, they *have* accomplished. How far man unaided by revelation can go; what truths, what certainties, what hopes, what probabilities, relating to God, a future life and the momentous truths of religion generally, human nature can reach, these philosophers did reach; and yet they come incomparably short of the deism of the Brahmo Somaj; and still the Brahmo Somaj, forsooth, avow that *they* know all these things *intuitively*!

We must, then, it seems, accept one of the alternatives already mentioned; (1) either the Brahmos are a second edition of human nature endowed with additional faculties; (2) or, this Brahmic theology is *not* intuitive, and the allegations of the Brahmo Somaj to the contrary are not to be credited.

Amid all this variety and contrariety, this darkness and doubt, apparent in the speculations of the wisest men, one incontestable fact is certainly evolved, namely, that human nature, not enlightened by Christianity, educated or not educated, never has attained to those certain and clear ideas of theology, which the Brahmo Somaj now possess. One thing is certain, as certain as anything can be, that if the philosophers of Hindustan, Greece and Rome, the wisest and best of their age, could not attain to the certain knowledge of God and His character, and of a future life, to which the Brahmo Somaj have reached, we may legitimately conclude, that the pretensions of the Brahmo Somaj to have attained to them by intuition must be false. *Some* religious truth, *some* moral sentiments, (though largely intermixed with delusion,) these philosophers *necessari-*

ly had, for man is endowed with a moral and religious nature, and it is in accordance with his mental constitution, to worship *something* ; but if anything is certain, it is that human nature is not blessed with any such faculty of intuition as is here claimed ; if any thing is certain, it is that *such* knowledge, *such* truths, as the Brahmo Somaj possess, are not to be reached by the human mind, when unaided by Divine light.

We are not aware that any thing more need be said to refute the preposterous claims of this utterly baseless basis of Brah-
mism. It would be thrice killing the dead to adduce more proof. If, however, it *were* thought necessary, the theology and religious condition of ancient Egypt, or modern China, both educated countries, would supply ample evidence. But the Brahmic theory has been already tested in every possible way, and *fairly* tested. It has been tested by an appeal to the very authorities and proofs they themselves have cited ;—it has been tested by an appeal to 800 millions of idolators, all of whom, *according to the theory*, are endowed with Brahmic intuition, and to the development of whose intuition, it is certain, no obstacle *originally and from the first* intervened ;—it has been tested by an appeal to civilised and educated countries ;—and in order to satisfy to the full, the conditions of the *revised* basis of Brah-
mism, it has been tested by an appeal to the most learned and distinguished men of those civilised countries ;—it has been tested by an appeal to masses of people ;—it has been tested by an appeal to select philosophers ;—it has been tested in every imaginable way ; and in each and every instance we obtain one result, we are inevitably driven to one conclusion, viz., the pretensions of the *Brahmic* intuition to originate the theology of the Brahmo Somaj, and the pretensions of their theology to be so originated, are entirely false.

S. D.

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